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British Columbia Provincial Museum

HERITAGE INTERPRETATION:
Making Interpretation Relevant

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of Interpretation Canada

Naramata, British Columbia

November 1 - 4, 1979

BRITISH COLUMBIA PROVINCIAL MUSEUM

HERITAGE RECORD #11

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FOREWORD

The 7th National Interpretation Canada Workshop held November 1 - 4, 1979 at Naramata near Penticton in British Columbia brought people together who were concerned with making Interpretation relevant in the 1980's.

We were fortunate in having many nationally and internationally known speakers as well as seasonal interpreters, volunteers, and university students who took time from their studies and jobs to participate in the sessions. This cross section of experience added spice, vitality and variety to the workshop events.

The excellent, well-attended, field trips to the major natural areas and historic sites of the Okanagan Valley were successful because three knowledgeable local naturalists and historians volunteered their services as interpreters. Mr. Carleton MacNaughton, Mr. Steve Cannings, and Mr. Victor Wilson deserve special mention because they gave the delegates special insights into the natural and cultural values of the Okanagan Valley.

Many of the sessions were designed to provide information on new developments in the field or to give demonstrations on valuable interpretation techniques. These sessions provided forums for participation and exchange of ideas. Their value remains with the people who attended and cannot be reproduced in this publishing of sessional papers.

Interpretation Canada is grateful for the generous offer by the British Columbia Provincial Museum in publishing these proceedings as part of their Heritage Record Series.

Kerry R. Joy
Bill Barkley

Conference Co-chairmen

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THE OBJECT'S THE THING

Yorke Edwards
British Columbia Provincial Museum
Victoria

The subject is objects, and to get real things in real places fixed in our minds, consider with me some landscapes, some historic buildings, and some museums.

Point Pelee Provincial Park is essentially a sandspit. On it is a largely Carolinian assortment of plants and animals. Man is among the animals. One of the features of this place is animal migration - a biogeographic phenomenon.

Here is a story of land and life; a story of the histories of land and life; a story of the processes in history that made what we see today; a story about objects - a lake, a sandspit, a marsh, wild cucumbers, Orchard Orioles, man.

Jasper National Park has the same sorts of attributes, but of course is very different in detail. Using the brief description of Pelee, I can turn it into Jasper by saying "mountain ranges" instead of "Carolinian". I can then say exactly as I said for Pelee: "Here is a story of land and life; a story of the histories of land and life; a story of the processes in history that made what we see today; a story about objects". The objects involved are of course different: plains, mountain ranges, jack pine, bighorn sheep, and man.

Fortress Louisbourg is a place, some buildings, and furnishings. It is a tangible bit of reconstructed history. The location of the fort makes sense only in the context of oceans, and continents, and the colonial territoriality of its time. Its feature story is, like Pelee's, therefore biogeographic. And exactly as I said for Pelee, it is: a story of land and life; the histories of land and life; the processes in history that made what we see today; a story about objects. The objects are again different however: a bit of land; a fort; associated buildings; furnishings for living; equipment for fighting; an impoverished boreal biota; and man.

O'Keefe Ranch, a historic site near Vernon, is (like Louisbourg) a story of land and life; a history; and a story of processes to explain objects seen. Its own specific objects are: a leeward mountain valley; bunchgrass; exotic herbivores; man and his works. And like Pelee, like Jasper, like Louisbourg, the story is essentially one of biogeography. All are visual stories of land and life.

The Royal Ontario Museum is a place for collections of objects; one gallery features medieval England. Using visible things, again it is a story of a time and place, of people, of their objects - a story of land and life.

The same is true of the Haida Indian objects shown in the Museum of Anthropology in Vancouver; the theme is land and life.

Natural parks, historic parks, museums, all use interpretation while focusing on objects great and small, and while the details vary, all are part of the same story of a mineral foundation that sustains a smear of life on its surface.

But do notice the irregularity in the six examples. Pelee, Jasper, Louisbourg, O'Keefe Ranch, were things, places, bits of environment in which lesser things belonged as part of the place. But the two museums were different. In them the medieval tapestry and the Haida rattle were quite out of place, quite out of context relative to their origins and uses. Museums are simply protective and informative vehicles for involving people with objects. In museums the current physical environment of the object is useless, even detrimental, to understanding what the object communicates when you look at it.

Note also that in all six places the story of land and life is the complete story. There is no other. On Planet Earth, this is always the complete story of all places. Where there is no life, the reasons why are necessary and so are a consideration of life and its needs. But of course the total interpretation is not usually our theme, partly because few of us can tell it all with confidence, and also because it is easier to tell it in parts. One's story of the day may therefore interpret only the rock in a mountain, leaving stories of plants and animals for other times.

So, academic pigeonholes may have labels that emphasize minor differences and biases in our views of the world, but as interpreters we are really all telling the same story, no matter from which pigeonhole. Understandably, the differences seem greatest at the everyday levels of detail, in other words at the level of the familiar as seen with the pedestrian eye. It is when the view is unusually sweeping or penetrating that the sameness throughout is most evident. So far we still have few academic biases when looking down from a satellite, or out from the lofty heights of Darwin's theory; or alternatively when seeing the world through a microscope, or as revealed by chemistry in a test tube.

It is the new view that has fewest biases, has a minimum of misconceptions. This is why the perceptive stranger often sees, best, things as they really are. The lessons here for interpreters of objects are obvious. Discard biases; and listen hard to perceptive strangers.

Notice that a few minutes ago we accepted the dividing concept of "natural" and "historic" parks. But is natural history not history? Specialists have put a narrow view on the word "history". But history is not just 1066, Sir John A. MacDonald and 1914-1918. History is also the solidifying of gases to make Earth, and the scales of reptile evolving into feathers.

A Red-winged Blackbird singing in my garden last October is history, and it was natural. I suspect also that the fight in 1066 and the trenches in 1914-1918 were both depressingly natural. (As to what history is not natural, so presumably is unnatural history, no one seems willing to make clear.)

So, history (which some would confine to man) and natural history (from which many exclude man) are simply two parts of history. The apparent difference is perhaps an illusion, with man inside his own history unable to see his forest for the trees, while he is outside the rest of history and so unable to see beyond his part of the forest. But it is one forest.

To take an even broader view, history is the only knowledge we have because we certainly have none from the future, and the present is only the moving interface between past and future.

Consider now the object. By definition I suppose an object is a tangible thing that is visible. An object has substance since it reflects light to be visible, and it is usually solid enough to be feelable.

To people with functional eyes or with operating skin sensors, objects therefore communicate information.

An object is a thing, but all things are not objects. An idea is a thing, and is not an object, to give an example. There may be no fine line between the two concepts. You can feel temperature but cannot see it, although the results of temperature can often be seen. You can feel wind but cannot see it, although the moving air may move something visible, like leaves. You can neither feel nor see a high pressure weather system though there are many associated clues to be seen and felt.

So, objects are things, most are visible, most are feelable, and there are some problems out at the edges of the concept as to when things are not objects. This discussion is not just academic, for it is useful to interpreters to know when they are interpreting and, by definition, if the audience does not somehow sense a thing being talked about, it cannot be truly interpreted. Information about it is just ordinary information unverifiable at the time.

Objects do communicate. Using words, interpreters interpret objects. More precisely, with words we interpret what the object communicates. More precisely still, interpreters put the non-verbal communication of objects into words. Hence we are truly interpreters in the usual sense of the word. There is real translation.

Not only do we interpret the object itself, we give meaning to the object by interpreting the environment in which the object occurs, and in which the object is meaningful.

A ponderosa pine in Kew Gardens is an object that can be interpreted, but there the tree is in an alien environment. It is in fact in a kind of museum. But a ponderosa pine in the Okanagan Valley, in a sweep of golden grass and with a backdrop of dark hills, is a much more meaningful object. In both cases the tree is a perfectly good botanical object. In its home environment, however, it is a more understandable ecological and geographical statement.

So, because objects are to some extent products of their environments, the story of (and by) the visible object is in part the story of the visible - and invisible - environment of that object.

Interpreters therefore interpret objects and their environments.

Remember also that there are often two environments. Consider a cottonwood tree, or an old corner cupboard. Each not only has an environment, each is itself an environment to other things.

Cottonwoods in the Cascade Mountains are confined to the deepest valleys, and in them are further confined to the flood plains of the rivers. The trees form pure stands that follow the river banks in a double narrow band. Here is an environmental story of valley temperatures, abundant ground water, and annual floods, both killing off competing plants and fertilizing the soil with silt. But the cottonwoods are themselves environment to a special community of insects - wood-borers, leaf-eaters, root-feeders, as well as part of the environments of mule deer, Downy Woodpeckers and Ruffed Grouse.

While we interpret, nowhere is it written that we must only interpret. As interpreters we translate the visible. These services I believe to be our strength, because they are our uniqueness, and therefore justify our name. But we can quite properly fall back from time to time, or even for long periods, on just giving background information like everyone else. How else, in the period house of a doctor, can you describe the uses of medical instruments - the more drastic ones at least? How else, before a tree, do you build in a person's mind a working diagram of a tree as a pumping, manufacturing, self-fabricating machine powered by atomic energy? And how else when challenged in January to inform people in an auditorium about spring flowers do you have anything to say? You tell them how it was, and how it will be next spring. You can also show pictures, even interpret them, but that is no full substitute for the real thing. You are still not interpreting real wild flowers. But you do it.

All communication methods are at our command, with all their variations, all their tricks, all their problems and limitations, and all their range of suitability for the job. All should be considered for use by interpreters; but I believe that the extent to which we are really interpreters - and therefore stand apart from the great mass of other communicators - is the extent to which we successfully and simultaneously translate the sensory messages that people receive from real things.

So, usually, to an interpreter the object's the thing and the object in its proper environment will always be the best opportunity to interpret the most complete and most meaningful message.

In short, the object's the thing, and it is most articulate at home.

Currently my consuming challenge is a museum, and I should make it clear that most days I have no time for thinking about interpretation. But interpretation being exciting and addictive I do find time occasionally to feed the habit.

The museum has interpretation with a difference. If the object is most articulate at home, the museum object is at a disadvantage. It is in a sense incarcerated. In a museum the collected object is quite out of context. Data attached variously to the object may describe some details of the distant environment, whether of collected bird, arrowhead, shark, Kwakiutl mask; but these data are at best general and incomplete. To almost everyone the object in the museum stands alien and alone, as out of place as a whale at Portage and Main.

And being alone, it is on its own as a direct communicator. Its surroundings give no help to the visual story of its significance.

While the great limitation of the museum is that its most successful communication medium, the exhibit, features objects in exile, the great potential of the museum is the size and proximity of its potential audience. I went happily into museum work aware of these two challenges, looking forward to working with both.

To enlarge on these two, I found them as big and totally consuming as I suspected. With the object's museum surroundings usually meaningless, much more verbal background information must fill the void of the missing environment, although an alternative approach is to simulate the missing environments in various ways, or perhaps just suggest them with symbols. Examples are the diorama, and old wallpaper as a backdrop to a show of Victorian lamps.

The audience challenge is more variable from museum to museum, but most museums want to increase attendance in their galleries. In what seems to be desperation some have gone wildly experimental, even to featuring drop-in centres for the elderly, day care for the young, and door prizes. It is here easy to lose sight of the museum's purpose, for the challenge is to make the museum more attractive, not to turn the museum into something else that is more attractive.

These were the two great challenges. But now a third one is emerging, and I do not yet have it in sharp focus. It takes the problem of interpreting the object that is out of context and instead of using words or pictures or whatever else to reconstruct something of the object's home environment, it ignores all that, and simply seeks to do a good job of interpreting the object itself. It sounds deceptively simple. But while this approach is certainly not new, it is strangely rare among some groups of museum academics.

It is a case of concentrating on the object. There is no suggestion here of decreasing efforts to interpret and otherwise inform about the object within its proper environment. The need is to add a neglected perspective. In our preoccupation with relationships our knowledge of the object itself can remain very superficial. The museum dedicated to the object (as most are), and possessing objects out of context, should be society's centre for understanding objects <u>per se</u> - centres of knowing more about what objects are. And the challenge is a case of turning a limitation into an opportunity to fill a need.

We have done much fitting of the historic object into wordy narratives of past situations and conditions, and this is not to be criticized. It is a valuable approach which should properly remain the most popular approach. But this is what I call revealing the "object-out". My point is that we have been neglecting the "object-in". That is the object interpreted in isolation from its setting or environment.

To some extent the same is true of the natural sciences although as compared to human history so-called natural history has many traditional areas of "object-in" specialization. As in history, however, nature interpretation has tended to offer the "object-out" point of view.

There is nothing new about the "object-in" approach. Museum people, or at least some of them, have always been able to demonstrate astonishingly detailed knowledge of the things in their care. Amateur collectors have at times been quite the equal of the museum professionals. Dealers of necessity have often been the most expert of all. But there is a strong trend away from such expertise in some museum circles today, and museum communication with the public - interpretation efforts included - rarely features this approach. In general the "object-in" is considered to be too detailed. We have been taking the easier way.

Curators set the levels and directions of scholarship in museums. Past trends in education systems producing curators are strongly "object-out" oriented, if indeed objects figure in their education at all. Wide acceptance of the relatively new ecological approach in the biological sciences as well as in anthropology ensures an "object-out" emphasis. Often the teaching received is strictly bookish, or again may consist of viewing entire environments with no sharp focus on the objects within them. Much history as taught ignores historic objects completely as if by design (except for people, which I suppose are historic objects). Curators entering employment in museums are often not object oriented at all, and continue to function professionally using the sweeping concepts received in their schooling. Most do turn to objects but in a limited way. The object is used simply as an illustration inserted into the written or spoken narrative of larger concepts.

This common approach is not necessarily bad. It is bad in museums however, to the extent that it is not balanced by scholarship focused on the object itself. The current predominance in museums of "object-out" curatorialism suggests that some correction is in order.

The "object-in" approach is a sort of finer and finer focus on smaller details. Much can of course be done with the unaided eye. A Kwakiutl mask has line, and form, composition and colour, a number of materials, imperfections, and evidence of wear and accident. It is all there to a sharp eye to be noted, pondered, translated, and interpreted. And in many cases this "object-in" detail can lead directly to new and exciting "object-out" understandings. While each mask is unique, most can be variously clumped into "species" and so to a degree are comparable. The carved detail has in it a sort of signature - or "finger printing" - of the carver, and research can make this message readable and translatable to a degree. The kind of wood, the sort of hair attached, the metal or shell inlays, have both inward and outward significance.

But the extent of inward looking only begins with the naked eye. The microscope reveals the species of wood, the origin of hair, sometimes the source of inlaid copper, and these can lead to more facts. X-rays and other techniques reveal hidden information; chemistry offers many routes to new understandings.

While museum interpretation could have more to show and translate as a result of more inward looking, the smaller and smaller aspects of the approach do present problems in their visibility to the public. But help is already at hand. The needs of the classroom to see have resulted in useful ways of showing groups what the researcher sees in his laboratory. We may inherit challenges to adapt these existing techniques for museum use, but many gallery problems are solved before we start.

In museums, the object's the thing, and revealing the details of the object may be the museum's new role (among other roles) in our culture. The museum curator may as a result become our unsurpassed scholar on what objects <u>are</u> (object-in) and <u>why</u> (object-out).

Looking ahead, the future of museums may hold increasing involvement with microscopy, with photography and drawing with the microscope, with energy wave analyses of several kinds, with chemistry, in short with the exciting detective work of interpreting the details of things.

Museum communications must always follow the curato·s. We enter here a world for the public in our museums of more visual enlargements, more chemistry, more exploded drawings, more interpretive line drawing. And for the public outside the museum, the museum will offer holograms on stage, books that feature the object and its details, and television using techniques evolved and controlled by museums.

So, interpretaion - museum-style, like interpretation any style, is the business of interpreting what objects communicate about history; and all history is the story of land and life, or to be more precise, is the story of Earth - unique because it is green.

But the museum has a special interpretation emphasis on its horizon. Coming soon is not just "object-out" thinking, but "object-in" too, for we need both to really know what objects are saying.

MUSINGS ON REALITY

David Suzuki
University of British Columbia
Vancouver

I can only applaud what you're doing and say get on with the work because what you're doing is extremely important. I don't think really there's much point in my telling you how important the whole job is of translating information to the average person. And actually, when I was called about this and asked if I would come, I thought I would talk about the popularization of science, but then when I came to realize what this group was all about I thought that would be the height of presumption on my part, so I'm not going to do that.

When I was getting ready to come up I was trying to think of something to say that would be of interest to you, and as I say I had no idea who interpreters were, I didn't even know there was such an area. And really, for the last couple of months I've been completely consumed with something that is far more overriding as far as I'm concerned, far more interesting to me, and I'd like if you don't mind, to tell you what I've been worried about or thinking about for the last few months. It has nothing to do with popularization of science or anything up your alley, it's just something that I think is interesting and important. And it's something that is an age-old question that the ancient Greeks were wondering about, far more sophisticated in their thinking than I, but the question is, "What is reality?"

Now I feel embarrassed to even talk about this because you know when you enter as a freshman at university that is the first thing you do, you spend a lot of time saying, "what is real?", "does this table exist if I were not here?". Well, the fact is I never went through that. I knew what I wanted to be right from the time I went to university, and I never agonized over those things and so I'm finding out now.

Consider the question, "Does this table exist if I'm not here?". I can describe this table and what it means to me, but if a fruit fly that I'm studying in the lab looked at this table and described it, it would be very different, it wouldn't be the same table I recognize. After all it would see 1,200 bits of that table in the facets of its eyes. It sees polarized light, so the colour would be different. It would see a whole different range of wavelengths. That table would be very different to a fruit fly. Well, you could say "fruit flies can't think. So you know that's a stupid thing". Well, people who have been blind all their lives could describe this table and imagine what it is like, but in a way that would be absolutely different from what any of us with sight would describe. What I'm driving at is a very simple fact; there are many, many different realities and no one reality is any truer than the other. It's just that they're very different.

If you've ever had a fight with someone you love, a boyfriend or a girlfriend, and you've fought over something that happened to you two nights ago, I'm sure that many of you have encountered a situation where she will say 'Listen, you said this' or 'You did this.' And someone who would, if they were watching that scene, would say 'These two people weren't at the same place because they're each describing something totally different'. Well, the question is are they lying? You know if you have children as I do, teenage children, and two hours after your kids come through the door, you say, 'Did you pick up your clothes and clean up your room because Gramps is coming over.' And your child says 'you never said that to me.' And you say 'wait a minute now, I remember that I said this to you.'

I don't think people in these situations deliberately lie or distort. I think what happens is that reality ultimately is defined by the human brain. And each of us defines that reality. That human brain is conditioned by the genes carried by that person and the sum total of the unique experience of that person. Anything we experience then, in life, is conditioned by our past and our own individual personality. We edit out what we can't handle and construct a reality that makes sense to us.

I can show you how this all works. About two months ago some people had a surprise baby shower for my wife. It was a very elaborate sort of thing where we were supposed to have dinner with her parents late, they were coming into town. She didn't know there was this party going on. I was going to drop in on my folks first to say hello, and then we were to go off to dinner. We rolled in, opened the door, walked in and there were fifty people, all friends of hers, and for fifteen minutes you could see that her mind had no idea what was going on because her whole expectation was a certain way and when this unexpected event happened it didn't fit her reality and she had to spend all that time trying to fit the pieces together.

I believe because reality then is defined by a human brain in a very individual way there is an enormous difference in terms of what each of us sees as reality. It's for that reason that we've looked to science to define a reality that we can assume is an objective reality because that's the one which can be repeated over and over again by people anywhere around the world. If science shows that such-and-such leads to such-and-such, then we know that whether you do it in Canada or China or Russia the experiment will work and that must be a description of objective reality.

When Isaac Newton discovered gravity, and that there were cosmic mathematical laws that explained the behaviour of planets and stars, there seemed to be a promise that science could probe, using these mathematical principles in physics, the very nature of matter itself. If we could use these principles that seem to act at the level of stars and planets and predict all of the motions of these cosmic bodies, then we could look the other way, and look into matter and probe the atoms and so on, we would ultimately be able to understand the motion of everything in the universe. And therefore, know everything about the universe. That was the great promise of nineteenth century physics -- that through Newtonian physics we could ultimately see the universe as a giant machine in which each of us would behave according to physical principles and therefore be totally predictable. And then we would have total objective reality that everyone would agree to.

The problem was that in the twentieth century, as scientists began to probe into matter, they found that elementary particles - electrons, protons and neutrons - don't behave in absolutely predictable ways. They could only be known statistically. There was an element of uncertainty at the level of these sub-atomic particles that could never be overcome. Moreover, the investigator could never really know what these things were like in their native state because, by investigating them, one forever alters the way they really are. We never see what these things are like in the native state because we alter them in order to see them. Furthermore, there is no elementary particle.

As we get bigger and bigger machines to smash particles we find more and more sub-atomic particles and they behave in very bizarre ways. They go from one state to another. A neutron can go to a proton, to an anti-proton, to an anti-electron. They can change from one physical state to another, appear out of pure energy, release into pure energy. And there appear to be a whole range of these strange particles, and they exhibit characteristics like flavour, like charm, like strangeness. These are the terms that are used by physicists to describe them.

Physics has shown that science will never produce a total description of the universe and all that happens within it. So science will never explain what the beauty of a sunset means to each of us, or the emotion contained in a poem, or what it does to us to see an animal in its wild state. We'll never understand that, at least not in terms of a series of neurocircuits.

I'd like to change slightly and go back to a very distant time. Long ago, superstitious savages, protohumans, before we had societies, lived in a world that was populated by spirits, gods and goddesses, ghosts and other fantastic creatures created by their human brains to explain this very mysterious world that human beings lived in. Science became a key to changing all that, because science gave us a way of learning about nature and the knowledge that we gained through science eliminated the ghosts and hobgoblins of people past. We now know what stars are, why they move and what makes them shine. We know what happens in the womb of a pregnant woman and the amazing things that happen in the organs of our bodies. We've seen what's at the bottom of the ocean, we've studied the centre of the planet and the atmosphere around it.

Through mass education we've reached a level of literacy never achieved in the history of mankind. We have instant communication around the globe. The electronic media fill us with information and bookshelves in any supermarket or drugstore groan under the weight of new magazines and paperbacks. To my children, who are now teenagers, ghosts, leprechauns, devils or angels are not real. For them reality is astronauts on the moon, messages sent to outer space, intelligent computers, bionic arms, nuclear warheads and birth-control pills. When I was their age I didn't know how many chromosomes human beings had because scientists didn't know. In fact, I don't think I even knew what a chromosome was when I was their age. We didn't know what DNA did in those days. When I was their age we'd never heard of LSD, PCB's, acid rain, nuclear fission, lasers, transistors, antibiotics, tranquillizers, aerosol spray cans, jets or television. We have come a long way from the ignorant savages of long ago, haven't we? Have we?

Today the most powerful force affecting society is science when applied by the military, industry and medicine. The total amount of information in science around the world doubles every five or six years. Now you have to think about that geometric progression; that is an incredible accumulation of information. Our total knowledge about the universe doubles every five to six years. Yet if we were to measure society's priorities by the content of newspapers we'd have to say that it's sports, politics and money. If we judge in the same way, television, we say that our interests are in comedies, sports, news and crime. Our politicians reflect those priorities. Eighty to ninety per cent of all politicians today, in Canada, come from two areas of society - law and business. They are the very professions least equipped to handle decisions that will affect us for generations to come: pollution, communication, energy alternatives, medical care and so on. And, what kind of information do we get about science in the media?

I started thinking about this whole subject of reality when I was leaving Quirks and Quarks. Quirks and Quarks, those of you who listen to it, has a feature called the Science Newsdesk. The Science Newsdesk is an abstract of some science features, about four or five of them done in six or seven minutes. It was prepared by a woman who is not a scientist, or trained in science, and the way she got these items was to read Omni, Penthouse, Newsweek, Time and the newspaper. She would abstract this material from various other media. Those articles in turn had been written by reporters who were not scientists or trained in science. And they themselves had abstracted, probably, a press release put out by someone in a university, or a government lab, or an industry lab, who in turn was not a scientist and who was summarizing something coming from the scientific laboratory. What I'm saying is, at each stage, what you have is information that is going into a human brain, that is being transformed into that person's reality, which is different from everybody elses, and then accepted by another person who then changes it, so that by the time it actually comes out to the public, it is totally different, it bears no resemblance to what was actually happening at the bench. That's the way this system of hierarchical communication works.

In the same way, I can describe to you how television news is transmitted. I used to go with a woman who was a CTV news reporter. She'd say 'God, it's 3 o'clock. I've got to get this report back to Toronto before 6 o'clock.' So she'd run out, get the cameraman, rush down, grab the first person she found at this meeting, film him, ship it out to Toronto and that became the News. And that's not exceptional, I mean that's the way it is. I went to S.O.S. which was held in Ottawa as a first coalition of anti-nuclear people a couple of weeks ago. All of the news media were there. The television cameras were there. They filmed the walk around Parliament and the first couple of speakers and rushed off immediately because they had to hit a deadline for the 6 o'clock news. That became an item that was on the 6 o'clock and the 11 o'clock news based on, not what was being said or who was saying what, but on the first shots that could be obtained in time to get it in the can and rush it off. It was a four-and-a-half-hour protest, the television cameras were there for half an hour, and that is what you then get in a three-minute piece on the National News.

That is the nature of the medium. Let me take another situation. You have a famous speaker, Edward Teller let's say, the father of the hydrogen bomb, comes to Naramata to give a speech, and you have a reporter there. Teller talks for an hour, there's an hour and a half of discussion after. The reporter then rushes off and he has to write up a report that's going to be on two and a half hours worth of

discussion. What does he write? He certainly can't write in detail what that speech was about; he doesn't have room. So generally he'll take one of the throw away lines and make that into a whole talk or a whole article. Then you read that and say 'Oh, Edward Teller was in Naramata and gee isn't that interesting what he said,' based on that little article.

What about the people who graduate from our educational system. At the university level we graduate kids who say that they're educated if they have a Bachelor of Arts degree. They will have had one course perhaps in a "Mickey Mouse" science given for arts students. And they will graduate saying 'I'm educated' and they are ignorant savages who have no idea, and I really mean that, they have no idea what the most profound force that will affect their lives is all about. We graduate people who have Bachelor of Science degrees, that can hardly write English. They've never had a course in philosophy, history, religion or literature. There is no way that they can call themselves educated. Yet they will go out and become doctors, veterinarians, nurses, technologists, and they again are like Neanderthal men who have nuclear weapons.

We graduate children from school who, at the end of their eight or twelve or sixteen years of schooling, have no idea about the basic processes of their own bodies, who will be handed a chemical by someone at a party and without a second thought about what's in it or what it might do, pop it into their mouths. We have people, the great majority of the female population, who are taking a birth-control pill daily, without any idea what those pills are doing to their bodies. We have people who believe that electricity is what comes out of that plug and that's about as much as they know. We have people who have virtually no idea what the various machines and instruments that they buy in the store and use in their homes do and how they work. Now I would say that when you have a society like that, one that has virtually no understanding of the forces that interact with their lives, you have a society that has lost control or any hope of having any control over its destiny.

Science eliminated superstition and ignorance and yet its products have not liberated people by enlightening them. It has enslaved them with its dazzling complexity and the physical comfort and titillation that it offers. However, now the gods, to whom we look for guidance, are no longer magical. They no longer have the great powers that gods of the past once had. Instead, they are fallible, biased, limited human beings who call themselves scientists.

Now this is as far as I got in my musings. As I say I've been thinking about this for a few months and wondering where we're going and what the nature of reality really is. You see, I think, the end line is that we are the ignorant, superstitious savages that we once thought existed 10,000 years ago. And I don't know any way out of this because I believe that there is no such thing as objective reality. But having said that, I don't despair, because I believe that that's what gives human life its richness, its ambiguity and complexity of subjective realities. That's a very subtle thing.

All I can say in conclusion, and it's not a conclusion, it's just an open-ended rambling of my thoughts, is that there is no way out of the subjective nature of our defining reality. I believe that all we can try to do as communicators is attempt to de-mystify the processes and activities and the nature of people who are specialized, who carry out very special activites in our society and to enrich the lives of as broad a spectrum of people as possible and at least change the nature of their reality. You'll never convert them or make their reality the same as ours. That's the nature of human beings. But, unless they have the broadest exposure to different ideas and information, you're going to maximize the likelihood that we're going to get ourselves into deep trouble.

I don't know where I've gone with that, but I hope that some of you have a new idea as a result of my own musings and then I think that what I have said will have been worthwhile.

INTERPRETATION: EFFECTIVENESS AT THE FIELD LEVEL

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As a seasonal interpreter with the British Columbia Parks system, I want to make it clear at the outset that I am addressing Interpretation particularly on a provincial level. Thus, on content I am speaking mostly to the westerners in the audience. In application, however, I am presumptuous enough to hope that there will be something for everyone.

No doubt there are those of you who have travelled to this conference from eastern Canada, and who are experiencing autumn in the southern interior of British Columbia for the first time. If such is the case, you may have been surprised to observe that autumn colour is really almost as much a western as an eastern phenomenon. When you come down to it, the most important difference between our western leaves and your eastern leaves is not the intensity of their October colour, but the intensity of their reputation. I think you will agree that in this regard our western autumn has been decidedly short-changed.

If I allude to leaves, it is to introduce an analogy between leaves and ideas, namely, that even as the leaves have been falling these past few days outside along the river banks and in the orchards, they have also been falling in our midst, here in this auditorium, from the various speakers who have addressed us. And it is a credit to this conference that the leaves now lie so deep about us. One enjoys shuffling through them (the ideas) with approximately the same wild abandon that one used to reserve for them (the leaves) as children. But though the leaves are deep, still one mustn't conclude that the ground is equally covered everywhere. A few bare patches still remain, and it is my intention as a speaker-who-follows-other-speakers to point these out and then to add a few leaves of my own. This is one of the two main tasks which I have set myself. My other task will be to do a little discretionary raking up of the leaves which have already accumulated.

The question "What is Interpretation?" is hardly a popular one among interpreters. That much has been made abundantly clear during this conference. If, therefore, I have elected to consider just this question in introducing the subject at hand, namely effectiveness at the field level, I hope you will appreciate that it must be an important one in the context of what I have to say. It is important on two levels, the first being the simple articulation of the kinds of things I want to discuss today, and the second being the long-term cohesiveness and impact of our organization. Now, whereas, the former importance will speak for itself as this talk unfolds, the latter may not, and so will bear a little elaboration.

Over the past four days we have been presented with a diversity of opinion which is healthy to any organization. Healthy, that is, so long as this diversity can be accommodated under the single banner, Interpretation. It is distressing to hear it said of a speaker -- as I have heard it said more than once recently -- that his theme has really missed the mark, that he is not talking Interpretation at all, but Education, or Outdoor Recreation, or what have you. Such comment is distressing because it precludes the possibility of meaningful dialogue among the different interest groups present here. Yet by whose agreement would any of these interest groups subtract themselves from what it is to "do Interpretation"? Certainly not their own. On the contrary, all of us are here, presumably, because of a personal involvement in something. That something, Interpretation, ought therefore to be characterized in such a way as to encompass all of our interests, no matter how diverse, no matter how at odds with one another our involvement on the surface appears. It is a truism that no organization has ever done itself a favour by refusing expertise. I believe that when we use the word "Interpretation", we ought to do so sensu lato, in the broad sense, qualifying it adjectivally when we wish to refer to something more specific.

Having said these things, it would be nonsensical for me now to try and define Interpretation. Indeed, I'm afraid I am one of those who believes that the genius of our profession is most respected only inasmuch as it is least delimited. What I would like to present, therefore, is not a definition, but a conspectus -- and a rather vague conspectus at that.

I tentatively suggest that there are four levels to Interpretation. These might be named PRIMARY, SECONDARY, TERTIARY, and QUATERNARY Interpretation. Each level may be thought of (in the abstract) as attempting to satisfy a particular human need. Thus, the goal of Primary Interpretation is INSPIRATION. That of Secondary Interpretation is directed at ORIENTATION. And Quaternary Interpretation, at RECREATION.

These four levels of Interpretation are most satisfactorily distinguished from one another on the basis of the perspective which each implies, that is, a SPIRITUAL, a FACTUAL, a SPATIAL, and a PHYSICAL perspective respectively (Figure 1).

FIGURE 1

SCHEME OF INTERPRETATION

LEVEL	GOAL	PERSPECTIVE
PRIMARY	INSPIRATION	SPIRITUAL
SECONDARY	INFORMATION	FACTUAL
TERTIARY	ORIENTATION	SPATIAL
QUATERNARY	RECREATION	PHYSICAL

Regarding this breakdown, the basic point, the synthetic point, is that all these levels apply equally to what Interpretation really is. What is more, once one accepts a multiple view of Interpretation, once one accepts, that is, that not all of us need share the same interpretive bias, it becomes immediately evident that not all of us need share the same interpretive tools either. What works for Secondary Interpretation, for instance, will not necessarily work for Quaternary Interpretation. I believe that before we enter any discussion of techniques or goals, we ought to make it clear under just what section of the interpretive banner we are standing.

Let me set my own example: I would like to make it clear that as a field interpreter, and as a field interpreter addressing the question of effectiveness in the field, I will be focussing my attention on the so-called Primary level of Interpretation, that is, Inspiration and the Spiritual perspective of our vocation.

To judge by the tenor of discussion over the past few days, I would say that it is obvious to everyone here that the purse strings of government, insofar as they are tied to Interpretation at all, are tied exclusively to the Secondary, Tertiary and Quaternary levels of Interpretation. In a way, this is as it should be, since Primary Interpretation, that is, Inspiration, has perhaps not as many worldly needs as the other levels have. What is more, levels Two, Three and Four may cogently be argued to be the real bread-and-butter of level One, since without Information, Orientation and Recreation, Inspiration soon grows thin, weak-kneed, top-heavy, and tends to fall flat. It is not surprising, therefore, that, at the policy-making and budgetary levels, Primary Interpretation must appear diaphanous at the most and, more probably, invisible. In the minds of most managers, and between the lines of most mandates, Inspiration is hardly a prime or serious objective of Interpretation. Even among ourselves (I seem to detect) there is a prevalent feeling that Inspiration will look after itself - so why worry? To this attitude, I would like to take strong exception.

The theme of this conference is, as we heard on the morning of the first day, "Making Interpretation (more) Relevant". As a theme this is fair enough, though one has still to ask "Just whom do we want to make Interpretation more relevant to?" From the suite of addresses that has followed, it is now abundantly clear that we ought to be making Interpretation more relevant to management. Certainly one would not want to contest this point. Nor would one care to argue with those who have suggested that it ought to be made more relevant to the public. That too seems clear enough. It has, however, struck me as not a small paradox that I have yet to hear anything by anyone on the subject of making Interpretation more relevant to interpreters.

If I were asked to characterize in a single word just what it is the Interpreter does, I would have to say that he "communicates". In the very broadest sense, I believe his job is to communicate a reverence for life.

During the nineteenth century and earlier, reverence for life wasn't a particularly important concept, that is, one could leave the supervision of our conduct *vis à vis* other forms of life on this planet to God -- on the comfortable assumption that all things had been made for our use in the first place. What is more, with our trusted Helmsman at the wheel, we could depend upon one day arriving safely into port. Today, however, we have come to believe that there is no port. Neither is there any direction separate from the one which we ourselves have set. And yet (all our Existentialist philosophies notwithstanding) as much as ever we still need something to believe in, some reason to bother manning the decks, to "carry on carrying on". There can be no question that in the long term, our soundness of mind is positively related to the soundness of our existential cornerstones. In the absence of God, the soundest of all cornerstones is a reverence for life. Reverence for life is sound because it is both indefensible and self-evident, that is, it is the stuff of faith. Why, after all, should one want to "preserve the world"? What is so important about form and colour, about the "livingness" of things, about the future? To these questions we simply have no reply -- apart from our sub-rational instinct to self-preservation, and in healthy moments we feel convinced that they need no reply: one wants to live and, by extension, to let live, that is all. By definition almost, an interpreter is one who feels this way more strongly than most. With only the slightest stretch in credibility, you might say of him that he's a person who's "got religion".

Trite as it might be to compare a forest to a cathedral, such comparisons are at least not gratuitous. Indeed, one might go a few steps farther to suggest that the recent decline of the Church and the recent rise of the Park are causally related. When God began to go to sleep some time late in the last century, He laid Himself to rest in Parks. The very existence of the Parks System in this, the twentieth century, bespeaks a new faith, namely, that the shortest road to self-preservation (that is, salvation) is the understanding, appreciation and preservation of the world around us. Just as the Church used to offer salvation in other times, so today does the Park. Human destiny has come down to earth, that is all. In the broadest possible sense, it seems to me that this is what parks are about. Certainly, at least, this is what interpreters are about. This is the message which, at whatever level of awareness, we are all united to "interpret" to the public at large.

The interpreter, then, is a priest in a twentieth century religion. Though it will not do to push this analogy too far, it is at least true that the priest and the interpreter share an equivalent commitment to their respective causes. A park with an indifferent interpreter is as sorry a thing as a church with an agnostic priest. All field interpreters feel this, no doubt, and so often balk at performing, or else perform badly, any task which does not accord with their personal value systems. One simply has to believe in the messages which one is communicating to the public.

A widespread characteristic of field interpreters is their tendency to subordinate Interpretive Levels Two, Three, and Four (Information, Orientation and Recreation) to Level One, that is, Inspiration. This is because while Levels Two, Three and Four are certainly what the interpreter does, still they are not his <u>reason</u> for doing what he does. I have already suggested that Inspiration, as an objective for Interpretation, is generally overlooked by management. I would like to suggest now that to the extent that Inspiration is countenanced, at all, it is mostly made light of, that is, it is feared. The reasons for this fear are probably complex, but certainly among them is the obvious difficulty in either controlling or directing Inspiration. Be that as it may, it is largely out of <u>our</u> fear of this fear that we, the interpreters, have been remiss at explaining to management that Inspiration, dealing as inevitably it must, always in terms of Information, Orientation and Recreation, is not separate from these more orthodox objectives, but is their confirmation. Inspiration, what is more, is the ultimate communication of a message which is the very foundation of parks, a message whose perpetuation is probably the only strategy by which the parks which managers manage will continue to resist the tentacles of resource exploitation. In the long-term, this message, that is, the reverence for life, will be communicated not only most easily through Inspiration, but indeed, exclusively through it.

What is the nature of Inspiration? Quite simply, it involves the bringing into focus of an "evident truth" -- or a truth that becomes evident to the person being inspired. In a long-term sense, Inspiration enriches the lives of those whom it touches. It is Inspiration which distinguishes the interpreter's programme from mere entertainment. To be sure, the entertainment value of any interpretive programme must be high, since the whole communication process is in large part contingent on the catalyst of enjoyment. But if the interpreter has no personal sense of trying to inspire people, then entertainment becomes its own purpose, and the programme which fosters it becomes indistinguishable from a circus act or T.V. comedy. In these, there is only a minimal possibility of effecting change in the viewer. One laughs for a time, then one resumes living. For the interpreter, however, such is not enough.

The field interpreter has this in common with other religious devouts: he sincerely believes that his efforts contribute to a long-term amelioration of the human condition. What is more, though management may tend to ignore, belittle, or fear the evangelical side of Interpretation, still the best field interpreters among us are those who have a personal vision, a personal conviction -- quite separate from any pay cheque they may incidentally receive -- which informs their rapport with the public, and which furnishes them the spark they need to inspire through the effective communication of the other three levels of Interpretation. This conviction is a form of energy -- rare in this day and age -- shared by those who have been lucky enough to be born with a mission, a cause. The naturalist is just such a person. If management could be persuaded to tap into his energy, and to use it to its own ends, that is, to the maintenance and furtherance of parks ideals, and to the improvement of public attitudes toward parks and trails and trees -- if these things could be orchestrated, Interpretation would immediately be made more relevant to the field interpreter. From being made more relevant to the field interpreter, Interpretation would be only a short step away from being made more relevant to the public as well.

I believe that the recognition of the psychological imperative of Primary Interpretation would entail certain minor, but important, changes in Interpretation, at least as we know it in British Columbia's parks. There are, I think, three nodes of changes. The first would involve the development of a sense of community. The second would lead to a greater emphasis on individual identity. And the third would entail greater professionalism.

I) SENSE OF COMMUNITY

As a lone interpreter, I tend to spend my summers in something of a vacuum. With other interpreters in other parks, I have virtually no communication, except via the incidental letters which I might now and then receive. Only with difficulty am I able to keep in mind that there really are other interpreters in other parks doing what I am doing. More usually, I am inclined to feel like the last of my species, a sub-fossil blathering on and on about things nobody else believes any more. How much easier my job would be were I to receive even an occasional reminder that I am not without my "comrads in arms", that throughout the province there are others working toward the same ends. What one sadly misses, as a lone interpreter, is a sense of community.

There are at least three means by which an interpretivr sense of community might be enriched in British Columbia. One of them is the establishment (or, in our case, re-establishment) of a newsletter. I believe that it ought to be a necessary part of the job of every interpreter to submit a fortnightly record of his recent experiences, of his anecdotes, complaints and ambitions. These reports could be culled for their choice cuts and then packaged into a biweekly house organ. Even very simple items, such as an incident here, an innovation there, a joke, a cartoon, would go a long way toward creating that sense of belonging which is so necessary to the effective running of any organization.

The loss of our newsletter, however, is not the only bereavement which we in British Columbia have experienced lately. For some of us, our annual pre-season training course has also gone the way of all flesh, that is, not everyone is given permission to attend any longer. The reasons for this, I presume, are financial and political. And yet, whatever the reasons, they can hardly outweigh the damage they are doing to the fabric of Interpretation in our province. Those who maintain that our job ought to be totally contained within and defined by the boundaries of a single park, labour under a misconception. As parks employees, we owe allegiance at least as

much to a parks system as to any particular park within that system. As interpreters, that is, as those whose job it is to inform the travelling public about parks, this is even more so. Our reference books and our microscopes, our chalk boards and our dusters are really only a part of our field equipment. The rest of it consists of a feeling for the interpretive system to which our programmes contribute: small things, like who is stationed where and interested in what, whose park has the sandiest beaches, the best-kept hiking trails, the most magnificent waterfalls. For these reasons, and a hundred others like them, I believe it to be of the utmost importance that all our province's interpreters be given an opportunity to meet one another. That some of us should presently be refused this opportunity runs counter to the whole strategy of an interpretive system, and seriously hampers the continuity of the visiting public's experience of parks.

A third means of improving sense of community in British Columbia would be to enlist the aid of the "roving interpreter". Hired on a regional or inter-regional level, the roving interpreter would travel from programme to programme, spurring the field interpreter on in his work by helping to familiarize him with his park, focussing his attention on certain of its resources, acting as a sounding board for his walks and talks, and bringing word of what is going on elsewhere. The roving interpreter would in these ways function as an on-going source of moral and material support. For the lone interpreter especially, he would supply a degree of solidarity which Interpretation in British Columbia has not known for several years.

II) INDIVIDUAL IDENTITY

One of the more unfortunate trends in Interpretation in recent years has been a gradual minimizing of individual identity. Increasingly at work within our ranks is a so-called democratic bias, a sort of leveling force whose function it is to guard our reputations at an even, undistinguished monotone, and to mask our individuality beneath a whitewash of standardization.

There is no question that the stifling impersonality which British Columbia Parks has begun to adopt -- on the example, one presumes, of Parks Canada -- is detrimental to the energy of those who are out there, in the field, struggling to make something substantial of their ideals. In the long term, there also can be no question that this impersonality is harmful to the parks system itself -- that is, at least if one is justified in supposing that that system's past successes bear any relation to the commitment of those workers who are responsible most basically for them. In short, reputations and individuality should be viewed as an asset, not a danger, and should be encouraged, not paralysed.

Last evening, David Suzuki was honoured by our organization for his role as an interpreter. Do we suppose that we would have been honouring him just as certainly had his name not incidentally become synonymous with those things he interprets? Surely that synonomy is every bit as important, for example, to popular science as it is to David Suzuki - since in proportion as his name grows, so grows also his effectiveness at communicating his favourite subject, popular science.

Such are the benefits of reputation and individuality: that a person may identify himself personally with that in which he believes and, in the so doing, may animate an attitude, give it an immediacy which otherwise it must lack. Surely not even a hundred civil servants could hope to achieve for popular science what David Suzuki achieved. Ought we not to take heed of the examples of those whose contributions we hold to be exemplary?

In future, therefore, let us adopt a policy of giving credit where credit is due. If an interpreter has contributed, for example, to the production of a park brochure, or of a press release, or, again, to the development of a planning design, then let that interpreter's name be duly acknowledged. Those who are working hard ought to be recognized as widely as their energies deserve.

III) PROFESSIONALISM

The final area of change which I envisage is a little more complex, but just as fundamental to making Interpretation more relevant to the field interpreter. This is greater professionalism.

By professionalism, I am not speaking of professionalism in the certificate sense in which one goes to university for four years, dons the gown, shakes the hand, and is thenceforward a *bona fide* interpreter. I personally do not believe that that kind of apprenticeship necessarily accords with the genius of our profession. On the contrary, I am inclined to support the opposite view, namely, that very often it is the self-made interpreter who excels at our vocation. By no means should access to Interpretation be made difficult for these kinds of people. If this is part of what greater professionalism would entail, then I would oppose greater professionalism.

As for myself, however, I am talking about professionalism in a broader sense than is usually understood. As I use the word, it refers not to quantity of institutionalization, but to quality of programme content. In this broader sense, I am very much in favour of greater professionalism.

Greater professionalism in the broad sense is contingent upon two basic factors: 1) the kinds of people who are attracted to Interpretation in the first place, and 2) what these people are about once they join the ranks. Obviously these two factors are related to one another in a feedback continuum, such that the quality of the first will determine the quality of the second, which will determine the quality of the first, and so on. Under these circumstances it is not surprising that downward spirals, though easily initiated, are difficult to reverse. Upward spirals, on the other hand, are difficult to initiate, but painfully easy to reverse. This is why greater professionalism must always remain a somewhat elusive goal, but must also always be sought after. The only other way is down.

There have always been certain characteristics of Interpretation which aspiring interpreters have invariably found attractive. For myself, back in the early 70's, these characteristics were the freedom of creativity, the involvement in the out-of-doors, and the premium on learning which the job seemed to involve. The character of the interpreter himself I also found attractive: he was someone who combined humanity and enthusiasm with a boundless curiosity. In short, he was someone who was in love with his job and with life.

This is the positive, or if you like, the rose-coloured side of the outsider's vision of Interpretation. It is these things, among others, which initially attracts the young naturalist to our profession. Once attracted, however, it does not take the young naturalist long to discover that the interpreter's job has a few lumpy spots as well. One of the most basic of these, in British Columbia at least, is that one works for only four months of the year. Now this is fine for the university student. But what about that same student once he finally graduates? What happens when, having gained perhaps three or four summers of interpretive experience and having decided to maybe carry on in that line, he is decisively confronted with the prospect of eight months of stewing for every four months of working? Is it very likely that he will turn to Interpretation as a viable life style? Hardly. If he is a man of options, (that is, just such a person as would be a boon to our vocation), he will almost certainly follow up one of his other possibilities.

Interpretation, therefore, is not a place where, at the field level at least, people with potential stay very long. Upward spiralling, however, is absolutely dependent upon people with potential. For this reason it would seem evident that one of our highest priorities should be to find a way of making Interpretation into a viable life style.

Along these lines, I wonder whether it wouldn't be possible to develop a certain number of jobs which could be available to a small number of interpreters every winter. I suppose that such jobs would not even have to necessarily be Interpretation-oriented. Their basic function would be to provide an in-house option for those who might otherwise be lost, during the annual off-season drought, to other professions.

Greater professionalism also depends for its development on the commitment of our interpreters to learning. It is a very easy thing to acquire a superficial knowledge of many subjects. It is not so easy, however, to also develop a profound knowledge of a few subjects. Yet to the competent interpreter, this profound knowledge -- or specialization -- is just as valuable as the more general knowledge which he uses every day. I believe that every interpreter ought to have a specialty - not because he

wants to write monographs, but because, in understanding one field very well, he learns to understand other fields well also. It is not only facts that one needs to be at home with as an interpreter; it is also -- and more particularly -- perspectives. Part of the job of the interpreter, as we have seen, involves the bringing into focus of "evident truths". These truths depend for their communication upon a vision which is deeper than any single fact, a vision which can penetrate beneath the facts, combine them, give them perspective. Such a vision is the vision of one who has learned how to perceive things in depth.

Friendly competition among interpreters might be another means of improving both the factual and visionary content of our programmes. This of course harkens back to the sense of community which I discussed earlier, and supplies yet another reason why such an ambience should be allowed to develop in our ranks. To be candid, it has always surprised me that vanity has not been put to greater use by our organization in British Columbia.

The training courses offer a third means of providing Interpretation with a stronger basis in fact and perspective. It is rather unfortunate, therefore, that to date our courses in British Columbia have been largely oriented to preparing us for the bureaucratic nitty gritty of our job. Some training in technique is provided, of course, but even here it is presumed that everyone either already has or else will acquire the kind of knowledge requisite for the job. More to the point, I think, would be to offer some basic training in the knowledge itself. One could, for instance, provide an overview of the geology of the province. Or perhaps the relations between the life zones ought to be discussed. A third possibility might be changes in the seasons. And so on. Elaborated in this way would be a conceptual framework -- a perspective -- which would permit a more efficient assimilation of facts by the interpreter. It is not enough to ask an interpreter to know his stuff; he should also be given some effective means of learning his stuff, that is, of learning what it is he ought to learn.

In summary, it seems to me that to the extent that the field interpreter is given room in his profession for his ideals and convictions, and to the extent that the parks system is willing to offer him a viable life style -- to just that extent will Interpretation in British Columbia finally begin to reverse the downward spiral in which it has lately found itself caught. The key to this reversal, what is more, lies in winning management over to the importance of acknowledging what it is in the interpreter that commits him to his job and gives him, ideally, some measure of success in it. I am not talking about a mere tolerance of ideals, but an active incorporation of those ideals into the fabric of the job. Only by this particular union agreement will management finally derive the greatest benefit from our efforts.

These are the leaves I will leave you with. I sincerely hope that they have contributed to the litter.

AN APPLICATION OF THE FOLEY-KEITH OBJECTIVES FRAMEWORK TO INTERPRETATION ACTIVITIES, OTHER THAN IN NATIONAL PARKS OR RELATED FEDERAL RESERVES

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Background

While people have for many years attended programs in museums, parks or historic sites which generally relate to interpretation, the concept of interpretation is relatively new. Consequently, the philosophical base is still evolving and there is considerable discussion on the nature and role of interpretation.

One of the latest, and I feel most important, papers on this subject is by J. P. Foley and J. A. Keith: Interpretation in Canadian National Parks and Related Reserves - To What End? (1978). For the purpose of their discussion they found it useful to group the items that people would like to accomplish through interpretation in national parks and reserves into four categories:

1. Interpretation as a tool for attitude change;
2. Interpretation as a resource management tool;
3. Interpretation as an educational tool; and
4. Interpretation as a recreational/inspirational experience.[1]

Foley and Keith concluded that the interpretation programs of federal parks and related federal reserves do not exist for any one of the above four reasons alone. Rather, these four should be viewed as threads which, when woven together, form a pattern which would be unique for any given program. However they felt that in discussing interpretation in national parks and related federal reserves, the pattern of these woven threads was clear cut. They conclude that federal resource management agencies must provide opportunities for Canadians to experience, understand, and enjoy their natural heritage, and to develop an awareness of man's place in nature. This can best be done through an essentially recreational/inspirational program which stimulates an interest in visitors and provokes them to explore further. From their perspective, a recreational/inspirational experience was the answer to the question "interpretation - to what end?"

I agree with Foley and Keith's conclusion that interpretation is essentially a recreational/inspirational experience. This paper will not attempt to retrace their steps by reviewing their paper and their rationalization in detail.

The goal of this paper is to expand their thoughts and apply their conclusions to the entire field of interpretation, not just to national parks and related federal reserves. The original paper, although I support it, is presently narrow in its application. I hope, by applying their thoughts to the entire field, any person interested in interpretation, not just federally paid people, will better understand and be able to apply the philosophy that interpretation is a recreational/inspirational experience to their own programs.

A Broader Application

Before beginning a detailed discussion, the premises used to lay the foundation for this broadening out should be outlined.

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[1] For the purposes of this paper, the word recreation is used in the broad philosophical sense of re-creation rather than in the "fun and games" sense that is often used.

Number one is the fact that most interpretation programs in Canada are government sponsored. Data collected in 1976 (Peart) indicates that 94% of the interpretation programs in Canada are funded by government agencies and 6% by private agencies[2]. This sponsorship makes it clear that interpretation programs are funded by the taxpayer. This means the public, the taxpayers, are the ones who should benefit most directly from our programs.

The second premise relates to the relationship between interpretation objectives and those of other activities within an organization. These objectives must demonstrate that interpretation is an equal partner in an organization's framework. Interpretation must not be looked on as a support function, or as a tool to assist another section in accomplishing their goals. Interpretation must develop a platform that will show our role as equals in an organization on a long-term, not a short-term basis.

The third premise is that interpretation necessitates the presence of the real object (Cherem 1977, Peart 1978). Interpretation, as described by Interpretation Canada's constitution, includes the phrase "through first-hand involvement with an object, artifact, landscape or site". The object, to be interpreted, must be present.

The fourth premise is that any philosophical basis for interpretation must lay a foundation for the total discipline and not just a part of it. The basis for interpretation must be suitable for historic sites, museums, private and provincial agencies, as well as for federal parks and reserves.

With these premises in mind, the remainder of this paper will examine each of Foley and Keith's four categories and attempt to illustrate their relationship to interpretation as a whole.

1. Interpretation as a Tool for Attitude Change[3]

Foley and Keith questioned the appropriateness of government civil servants changing taxpayers attitudes when it is the taxpayer's money which support our programs. In other words, should civil servants be doing things "for people" or "to people"? They concluded that civil servants can more directly serve the public by providing them with proper information about their heritage and by assisting them in experiencing this heritage first-hand. The citizen is then in the position to make his own intelligent decision. The authors view attitude change as a spin-off benefit of interpretation but not as the crux or philosophical base.

This conclusion is appropriate especially for government supported interpretation programs. I agree that, for those programs that are government supported, (including museums and historic site programs) the role of interpretation is to serve the public and not manipulate them to perform a certain behaviour or think certain thoughts. However, we must remember that there are private agency supported programs in Canada. If the trend of present government financial restraint continues, the number of these programs may increase in the future. Those private agencies who choose to support interpretation programs would likely have more definite reasons for becoming involved in addition to public benefit. Therefore, it may be justifiable for a privately supported program to have an attitude change goal as their primary means for existence, unlike government.

Attitude change is not suitable as the foundation for all interpretation programs in Canada, especially government sponsored ones. Interpretation as a tool for attitude change should therefore not be selected as the only basis for interpretation.

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[2] Of this 94%, federal agencies account for 42% and provincial agencies for 52%.

[3] A personal conversation with the senior author, Mr. Foley, clarified the point that (for the purposes of their paper) "attitude change" is synonymous with and/or a result of a behaviour change.

2. Interpretation as a Resource Management Tool

Foley and Keith recognize that a resource management element is a most important spin-off benefit of interpretation. However, they question whether the current scale of financial resources being used for interpretation is justifiable if the principal aim is park or resource management. They cite examples of how interpretation can be valuable "to stop the stripping of birch bark off trees", "to reduce public criticism of major management policies" and "to gain public acceptance for resource management techniques such as controlled forest fire burns". However, in terms of how does interpretation contribute to society, it can be argued that even if the promotion and care of parks is a social benefit, the most direct benefactor is the resource manager and not the taxpaying public.

While recognizing the benefit of resource management directed interpretation, for a variety of reasons this category cannot satisfactorily serve as a philosophical base for the entire field. To begin with, this concept of interpretation as a resource management tool may apply as a benefit of park related interpretation programs, but what about the remaining 40% (Peart 1976) of interpretation programs that are not focused on a resource or park based message? I'm certain historic site programs and museums would find it awkward to use a resource management argument to support their programs. How useful would this philosophy be to an interpreter splitting wood at Fort Langely National Historic Site or a docent at the British Columbia Provincial Museum?

It can also be questioned whether resource or park information related to policies, park information, or safety, are even interpretation. Is a TV spot or slide show informing the public about the policies of an organization, interpretation? Remember interpretation necessitates the presence of a suitable object. What is tangible or can be experienced about a policy? Would these then not be simply information programs?

Would it not be more to our benefit to justify interpretation programs based on a long-term goal defining it as an equal within the organization? Interpretation should not become a support program to accomplish someone else's goals! Being a support program, and not one that stands on its own, leaves interpretation more vulnerable to cutbacks and restraints. If it isn't considered an equal within an organization, it will likely be considered a frill.

For these reasons I cannot support the philosophy of interpretation as a resource management tool being the foundation for interpretation.

3. Interpretation as an Educational Tool

There is no question that interpretation and education are closely linked. However, we must recognize the fact that federal resource agencies offering interpretation programs must stay clear of the provinces' constitutional terrain. Only about half the interpretation programs in Canada are offered by provincial agencies, (Peart 1976) so the remainder must tread carefully.

In addition, I question the appropriateness of education as the basis for our profession from a philosophical point of view. Education, according to Webster's Dictionary, is "the process of training and developing knowledge, mind and character by formal schooling". Considering our audiences are "essentially volunteers on a vacation or a day outing, and do not want or expect a formalized overstructured situation" (Cherem 1977), interpretation must by necessity be informal. In turn Tilden (1957) describes interpretation as having other functions besides imparting knowledge.

It can be seen then, that interpretation and education are closely related. However, they do not have the same knowledge based goal, nor is a formal setting appropriate, nor does Canada's constitution allow federal and provincial equality on this issue. These concerns cause me to hesitate to adopt education as the philosophical base for interpretation.

4. Interpretation as a Recreational/Inspirational Experience

Foley and Keith point out that "there are relatively few people in our society who must hunt for their livelihood. However, there are growing numbers of people who desire and demand that we preserve natural areas so that they can broaden their experiences and maintain their psychological balance through contact with the primitive world. With growing urbanization, many of these people cannot understand the special language of nature which, therefore, has to be interpreted to them. The demand is great and interpretation programs must exist to provide the opportunity to establish and maintain a link between the hearts of men and their natural heritage. Without this opportunity to relate emotionally with the natural environment, Canadians would be deprived of a widely felt need to develop as individuals in the full context of their natural environment". It is on this basis, that interpretation should exist to provide an opportunity to relate emotionally with the natural environment, Foley and Keith feel this objective can provide a basis for interpretation in federal parks and reserves that is justifiable and provides the proper philosophical perspective.

Examining this category from the broader outlook of the entire field, it seems to be the most legitimate category upon which to base all our programs. This recreational/ inspirational experience offers the most direct, long-term advantage to the public. In turn, it places interpretation in its rightful position within the organization, i.e., on equal footing as equal partners. It also serves as a suitable base for programs whether of historical, natural or museological orientation. Interpretation should be designed primarily for audiences which volunteer their time to enjoy the opportunity to experience and better acquaint themselves with their natural and cultural heritage.

Conclusion

The purpose of this paper was threefold. The first was to provide more exposure to the ideas expressed in Foley and Keith's paper Interpretation in Canadian National Parks and Related Reserves - To What End?. The second was to express support for the conclusion that Foley and Keith reached. But the third and most important reason for preparing this paper was to apply Foley and Keith's conclusion that interpretation should be essentially a recreational/inspirational experience to the broader field of interpretation rather than just to national parks and related reserves. Interpretation requires a more definite long-term framework that will establish us as equal partners within an organization and that will utilize the public's money in a manner that will more directly benefit them. I feel Foley and Keith's paper shows the way to accomplish this.

Four categories of interpretation objectives were examined:

1. Interpretation as a tool for attitude change;
2. Interpretation as a resource management tool;
3. Interpretation as an educational tool;
4. Interpretation as a recreational/inspirational experience

Interpretation does not exist for any one of the above four categories alone, rather these four should be viewed as threads which weave together forming a unique pattern for any given program. However, a recreational/inspirational experience objective should be dominant. The other three categories for reasons of less direct advantages to the public, questionable messages considering our audience, lack of presence of the object being interpreted, secondary level rather than primary goal development, and lack of application for the total profession were deemed less suitable as the philosophical foundation upon which to base programs.

Interpretation, no matter which agency, federal, provincial or private, must provide opportunities for the public to experience, understand and enjoy their cultural and natural heritage and to develop an awareness of man's place in this heritage. This can best be done through interpretation programs which are essentially recreational/inspirational in nature.

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PROBLEM SOLVING THROUGH INTERPRETATION*

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There are a number of us here who teach Interpretation - Mike Freed, Peter Heron and Jim Butler and several others - and I'm sure that if we have to redefine Interpretation to get jobs for interpretative students, we're going to redefine it. So, if interpreting resources management is part of the game, I think we're willing to play it.

At the University of Washington in Seattle, where I have taught interpretive methods for 12 years, we see a steady stream of students applying to enter the outdoor recreation curriculum. There have been changes in the makeup of the student body during this time, and I believe there have been changes in the needs of these students. What do beginning or, for that matter, practicing interpreters need to know in today's climate? What do we feel is today's climate? Certainly in the U.S. it is one of fiscal austerity. But there are other problems, too. Interpretation is suffering from its successes, or at least the popularity of its subjects and methods. Through the preschools, the public school system, from books and newspapers and T.V., the public hears a great deal about natural history, ecology and all the rest of the "ologies" that once were more or less our stock and trade. It sometimes seems we interpreters are out there with a visiting public who knows more and cares less.

This is one of the reasons we stress relevancy in current interpretive teaching and for other job-related reasons this relevancy must be directed at least in part toward helping managers achieve their goals. In plain English, this means problem solving, trouble shooting and second guessing the general public. Is it possible to do this? Aren't interpreters busy enough providing the full spectrum of interpretive offerings, struggling to maintain programs, hustling to get new ones going, repairing the damage, and teaching seasonals? We believe it is possible and are teaching our students to think in terms of management, as well as interpretive goals and objectives. Those of you already in the field might consider this approach, too. Most managers are singing the budget blues, not only over the austerity but also about the amount of time and energy required to prepare one, especially a zero-based budget and a relevant interpretive program might not get beyond the zero stage, or might be, along with its interpreter, negatively prioritized.

It should be repeated that it's not just your job and the manager's sanity that have to be considered in this matter of relevancy to problem solving. The old call to duty remains, to help save the resource from degradation by improper use or destruction by overuse.

In meeting with this group two years ago at Banff, I discussed interpretation as a management tool. At that time, I dealt with a conflict between managers and interpreters and also suggested some ways that interpreters could make themselves part of the management team. That presentation dealt with such examples as trail closure signs at Mt. Rainier National Park, and the compliance affected by interpretation. The encouragement of low-impact back country use of Rocky Mountain National Park through selective education, interpretive methods combined with a permit system, and the creative scheduling of guided walks in Terra Nova and Fundy National Parks to reduce poaching. The outstandingly successful Smokey the Bear Fire Prevention Program was also cited, along with the necessity of further educating the public to the complexities of fire as a silvicultural tool in order to prepare them for the shock of prescribed burnings in their parks, their forests and their refuges.

You may remember the sticky problem of denying access to Fishing Bridge in Yellowstone, where, as I mentioned, interpretation escalated from a series of signs, to audio-visual devices, to the ultimate weapon - the real, live, interpreter stationed at the bridge. If you don't have any fish to interpret, then you don't have the animals

*Accompanied by slide show

that depend on fish and then, of course, you don't have anything there; so I think in answer to the comment about no fishing from the bridge, it's a little bit bigger than just no fishing.

Several other examples of interpretation aiding management were pointed out, including the control of motorbikes in the Eldorado National Forest. Brochures featuring a motorbike on the cover and in plain, unofficial language firmly stating use regulations were given to cyclists and placed on all park bikes. This interpretive measure proved helpful in controlling the bikers.

I'd like now to go on to other innovative programs which forward management and agency goals and which are used as teaching materials for students in the various outdoor recreation curriculum. These examples, the ones I'm going to use, come from people who are currently enrolled in my correspondence course, as well as from other interpreters across North America.

Noting that at some units, seasonal personnel are spending 60% of their time picking up after visitors, California State Parks, after trying signs and ranger contact, started a concentrated "Litter-getter Program". Each unit had a distinctive patch award as an incentive. I've got samples of these here that you're welcome to look at. There's a different one for every California State Park and it says, "Litter-getter Award". It has the theme of the park and then it tells the name of the park, and I suppose people go around from one park to the next trying to get a full set of these. Visitors of all ages now collect these as well as the trash. The litter is in short supply late in the season and there are rumours that people are bringing in litter from home in order to qualify. One wonders if there's going to be a scandal - a "Littergate", perhaps.

Also from California State Parks we hear of a successful assault on a problem concerning four-wheel drive vehicles operating off road within the park. Ranger contact, enforcement, and signs have failed. The area manager designed a series of conservation projects that four-wheelers could do and presented them as possibilities at a regular club meeting. The members immediately took on all the projects: Cleaning the beach, closing off short-cut roads, opening beach-access roads, assisting with new signing and brushing out service roads and interpretive trails. A handsome conservation award patch suitable for wearing on their jackets was available for those members taking part in a given number of projects.

These things are not very expensive and boy, the work you can get out of people just for the right to wear one of these on a jacket! It says "California State Park System Conservation Award". Off-road vandalism went down almost immediately and the club members became vigilant about depreciative use by nonmembers as well.

While neither of these solutions are of an interpretive nature per se, they are innovative ideas that interpreters can initiate, expedite and oversee in action. Certainly the four-wheelers brushing out trails would need close supervision; and, if it is true that people are importing garbage to qualify for the Litter-getter Award, there is an interpretive failure somewhere along the line.

From Wye, near Ashford in Kent, England, Ann Harrison tells us that funds are also in short supply there and that interpretation is very important in this regard. I quote her, "We just will not get the money unless we can interpret what we are doing for the general public." This interpreter mentions trying to keep birdwatchers off a spit which has large populations of waders in winter and, in spring and summer, nesting populations including the Little Tern, whose numbers are currently falling off. I quote again, "We hope to divert people along a sea wall some distance away by using a sign which will tell them all the interesting things they can see along the wall. At the beginning of the spit there is another sign to say why they should not go there." The same correspondent mentions that the Nature Conservancy Council has been experimenting with interpretive boards, as they call them, to explain the management of an area of sand dunes in the hope that the public will be persuaded to walk on the board walks. Again I quote, "I understand it is working quite well. We have also been using simple A-5 sheets explaining management in some other nature reserves." I've got a copy of one of these which might be of interest to look at - the shape, the quality of paper and the cover illustrations are quite different than what we are accustomed to here in North America. You'll note, too, that the admonitions are very gentle and well varied.

For 30 years I've been interpreting and teaching interpretation of natural and human history: The birds and the bees and the flowers and the trees. It took me some time to realize that there was more to interpretation than this; that natural history interpretation could not flourish without a land base; and that the land managing agencies needed help. They need help from us in administering and protecting these resources on which our interpretive programs depend.

I'd like now to illustrate some instances of this sort of interpretive relevancy. These are methods that people in various parts of the country are trying out, and if time permits I'd like to toss out a question or two on some of the situations that might become problems and that the interpretive method might adjust before they do turn into problems. It will be very useful, I believe, if we could think not in terms of solving problems, but in terms of forestalling problems; preventative interpretation, if you will.

These examples may not fit your needs precisely today, but sometime in the future they may. When the fishermen are shoulder to shoulder or the off-road vehicles come roaring by, remember law enforcement is not the only answer. What are the problems managers face? Changes in policy through political interference, new regulations, the directives of your agency or organization towards resources management in such use as timber harvesting, mineral extraction, hydroelectric development or even energy transport. Permit me to illustrate some of these.

Some of the problems, of course, are machine oriented; the snowmobiles, if you will. Here are some travellers of a different kind that are really out having a good time, floating a river, their box of booze in behind cooling in the water; and one of these probably is not a problem, but after a few dozen of them then going ashore they do become a real problem. So that's another example that we're talking about today.

The ever-present motor bike problem which some of you will be facing in the future if not already. This is a problem related to wildlife. How much impact can they withstand from people before these animals stop reproducing or just leave the area?

I give you one problem here that I think managers would welcome assistance on. It's the spectacular B.C. picnic table which is renowned throughout all of North America, no doubt one of the best examples of promoting a wood product. Still, even though they are of the highest quality, they get vandalized. In fact, about every four or five years these tops must be taken in to the shop and sanded down, and I don't know what the cost of that is, for the thousands of tables that British Columbia has, but it would be very useful, I would think, to management to not have so much vandalism. Hopefully the funds saved could be diverted to other uses.

Let's look at another thing we might do. Quite frequently the assumption is made that everyone understands the basic premise of a park. Certainly you know the objectives of your provincial or federal areas or other sites; you know what they are, but do the visitors know? Do the teenagers, in particular, know? Too boring, you say? Yes, if you leave these explanation sheets in jargon. Uncover them. Illustrate them. Explain why there are such things as parks and other recreation areas. Why not start your slide talk off something like this:

Now I'd like to tell you what the objectives of our park are. First of all, to provide an opportunity for people to have a good time. Number 2, to provide a learning experience for the visitors and 3, to protect the resources found here and finally, to help to keep certain areas in a natural condition.

When you do that I think you're going to reach the people with an understanding of "Oh, that's what parks are for. Somehow I thought it was just for Number 1." Let me give you another illustration here. The answer to it is provided by Kevin Moore who is here today. This comes from Salmoneer Nature Park in Newfoundland, so I'll illustrate a couple of things first that you might recognize.

These were orchids that had been picked and the entire population wiped out by two children in one of the national parks in Maine while I was working there. But Kevin's problem, the one he cites, is the picking of a different flower, this Pitcher Plant. The solution that Kevin writes to me about is what he refers to as building a wharf out into the bog where people are just absolutely not able to reach the plant and then ultimately there will be some interpretation on the wharf as time goes on.

Here's one that was sent in by Tom Parkin of B.C. Parks, a fossil donor certificate, very similar to one that you may realize comes from Dinosaur Provincial Park in Alberta and it says "So and so donated a significant fossil discovery found in Driftwood Canyon Provincial Park thereby contributing to scientific knowledge and to exhibits of the Parks paleontology". So instead of taking a specimen home of a fossil, they take home a very nice certificate.

Down in the State of Washington where I come from, where timber is king, just as it is here in British Columbia, we have a real problem of people understanding clear cutting. The Department of Natural Resources, which is the agency that manages all state and county timber lands is essentially a publicly-owned corporation whose job is to manage all state-owned lands for the public school system so all the money goes into the capital improvement of the school system. Of course Washington, like so much of B.C., has a lot of clear cuts on it. One of Washington's most important trees is the Douglas Fir. It grows in even-aged stands which means that all the surrounding trees are about the same age. In western Washington Douglas Fir seedlings thrive where they get a maximum of direct sunlight. Therefore, the best environment for starting a new crop of Douglas Fir is normally created by harvesting all of the mature trees from an area at one time.

Clear cutting allows the seedlings to get the needed sunlight and maximizes timber growth. After the trees are harvested, the area is replanted with nursery-grown seedlings naturally reseeded from adjacent trees or aerial seeded by means of helicopters. A simple sign would let the public understand why clear cutting is necessary in the Douglas Fir region.

Here's another example - a "show me" trip creating public interest in the planning process. The example here is on Bureau of Land Management lands in Oregon. It's called a "one-day intensive workshop" where people are taken by bus out so they have a better understanding of the practices that particular agency must utilize in order to meet its dictate from Congress.

Another kind of Bureau of Land Management problem has been getting timber cruisers to conform to the methods that have been prescribed by that agency. To do this they take the timber cruisers out into the field and show them how to conform to their guidelines.

A park interpreter in Alaska shows visitors how to dig razor clams. This is really getting down to earth when you have to show people how to properly do it, but it is effective in causing less mortality on the resource.

Another example is the use of tickets for limiting numbers of people. This particular example comes from Mesa Verde National Park where the resource is most unusual. This probably is one of the most exciting national parks in the U.S. It's not a natural history area but a cultural area, the only one in the U.S.A. of national park status. They use a method of regulating numbers of people just to protect the resource. The area would be absolutely overrun with people if they didn't use a visitor control method; and what they use is a ticket. Let me read the letter that I got from the Superintendent there. "We are pleased to send you samples of visitor control tickets formerly used at a number of ruins in Mesa Verde National Park. We've been able to modify our program and as a result no longer use these tickets, but they served well during the peak visitor years prior to the current energy problem." (They don't have enough people now to use these tickets). "We considered a $600 cost for approximately 225,000 tickets a reasonable management cost so there was no charge for the tickets. As you can see from the samples, we had a different colour for each day of the week. All ruins maintained the same colour for the same day. It was a useful system which allowed the visitor the opportunity to pick up the number of tickets he or she might need for the family, then leisurely visit other ruins or sites until the scheduled tour began."

Deception Pass State Park in Washington is not very far above sea level, there's no 7,000 or 8,000-ft. cliffs, but a 20-ft cliff is really enough to kill someone on. In fact, on this cliff in one day two people were killed in two different climbing accidents, and that was on a Sunday this past summer.

Let's move to Acadia National Park in Maine, also a sea-coast park with not very high mountains, but some very steep cliffs. They too have a very real problem of people climbing on the cliffs. It's interesting to note that the victims in both of these parks had a common interest. They were personnel from nearby military bases. Young men unfamiliar with this sort of topography venture out onto the rocks in slick-soled shoes and fall. Part of the solution to this continuing problem might be off-site interpretation. Taking the message to the base. Not once, but a couple of times during the year as personnel constantly change. A slide program stressing safe climbing practices as well as what to see and do might get good attendance. In addition to this, there could be a permanent exhibit dealing with the various accidents in the park involving base personnel. Perhaps a flatwork exhibit showing a picture of a rescue team with a caption something like this, "The person in this basket died within 10 minutes of leaving his automobile. These cliffs are dangerous, approach with caution."

I've got another example here of a problem in a campground. This involves the degradation of the trees and shrubs. There's no re-growth and the site is absolutely void of a variety of age classes. There are some proposed campgrounds in the same area that we assume could end up looking just like the ones already damaged. There must be a way that we as interpreters could help the manager in keeping these areas from becoming so heavily damaged.

One of the interpreters in Olympic National Park came up with a solution, not of how to prevent this necessarily but to let people know that they are creating a problem. He did this by means of setting up an exclosure just like you would set up for keeping wild animals out of a particular area so that you can see the vegetation change inside. He set this exclosure up around a campsite; so that the Park visitors might watch over a period of time any change of vegetation. The sign that's on the fence says, "Human Impact Study Plot - what effects do you and other campers have upon campgrounds. This research plot was fenced in 1973 so that you and the National Park Service could examine changes between this protected site and the surrounding area. Please do not disturb or camp within the enclosed plot." It's kind of a neat idea for people who maybe are there once or twice in a season to realize that they do have impact on the resource.

Here's another one that I think you'll be interested in, it's a Skagit Bald Eagle sanctuary that was just set up in Washington State. The visitors come in their cars to eagle watch. The people lined the banks, watching the eagles on the river. The eagles are there to eat the carcasses of the salmon that have come to spawn. These eagles come from all over Alaska, British Columbia, Alberta, Montana, Washington, Oregon, and Idaho. The problem didn't exist initially because there was a lot of space between the people in their automobiles and the far side of the bank. Even in an off-season time last year I stopped by there and casually counted 87 eagles just in one spot, so that gives you an idea of how many are out there during the peak of the season.

Eagle watching is a great sport and as I mentioned there wasn't any problem until some of the people who are enterprising types decided to provide some float trips down the river and, of course, now the space between the eagle watchers and the river is shortened measurably. Boats coming by frequently could create a real problem, so the Game Department and the Nature Conservancy have teamed up to put a live naturalist at this spot where the boats are being launched. They encourage people not to go ashore. They work with the people who handle these kind of tours to make sure that they don't take people ashore because its eventually going to ruin their opportunity to make an income off this resource. So it is interpretation that is helping to solve this problem. You could say its law enforcement, but that implies making an arrest and so forth. It is a really low key interpretive method that is solving it.

I'd like to talk a bit more about Bald Eagles. This example comes from one of my correspondence students in New York State. I thought it was worthy of note because as I just mentioned, I could stand in one spot and see 87 eagles. Well that's not very many compared to what you can see in places in British Columbia and Alaska, but think about back east where this particular person wrote from, he says "Bald Eagles were once plentiful in New York State. Their numbers have been greatly reduced by loss of suitable habitat, indiscrimate use of pesticides and by other human activities. Today only one pair of nesting eagles remain in all of New York State; however, because of the high levels of DDT trapped in their bodies, they are not able to

reproduce successfully. A joint program was initiated between the Montezuma National Wildlife Refuge and the New York State Game Department of Environmental Conservation. Each spring eaglets are transplanted from other areas to a hacking tower at the Montezuma National Wildlife Refuge. The hacking tower was intentionally placed in a remote part of the refuge off limits to visitors. The eaglets are monitored constantly by technicians who are housed in this trailer placed close to the hacking tower. The method of monitoring the eaglets is through this closed-circuit television camera. Naturally there is much public interest in this management project. A large number of letters, phone calls and office visits must be responded to. This is not enough, however. People want to see the eaglets. This desire to actually watch the eaglets was fulfilled by extending the television monitoring cable a mile to a visitor viewing site. Here the receiver was placed in a vehicle where the public could watch the same scene as the technicians in the trailer. Later when the eagles fledge and periodically leave the hacking tower, the interpreter assists visitors in watching the eagles through a spotting scope. This program is successful in several ways. The eagles are on the come back, visitors can see and learn about Bald Eagles, management doesn't have to worry about trespass, visitor information flow is solved and the Fish and Wildlife Service, through good public relations, is receiving favourable notice and building support for future programs."

Let me quickly talk about the Alaska Marine Highway. There are several ships used in Alaska to get people from one village to another. These ships go through some spectacular scenery. The people who ride the Alaska ferry are, for the most part, retired people. They come up there by the boat load from Seattle and Prince Rupert; people in their 60's and 70's, people who see scenery, people who, incidentally, write letters to congressmen and other people. They see lots of scenery, they see some fantastic views of glaciers and icebergs and so forth, they also see industry. How do people who live in Alaska make their living? They make it from the timber industry, by hauling and by felling and by transporting and by utilizing the wood material in pulp mills and saw mills.

They also have a chance to see the energy transportation; the terminus of the pipeline at Valdez. They also see fishing in a variety of kinds and forms and they can also do a lot of nature watching right off the boat, or off the several boats, and of course there are cultural things they can look at of a native American kind and, of course, of a pioneer kind. They also see the towns, the cities, the villages and the boats actually tie up at these places and in some instances there is time to go ashore.

Most of these areas through which these boats travel is National Forest land and so the U.S. Forest Service has set up a very excellent method by providing a forest naturalist on board these boats. Before a person can qualify for one of these forest naturalist jobs they are trained as to what industry does, how it works and they are taken on extensive field trips for about a two weeks. They are also given extensive information on natural history, so that as the boats pass through these scenes, the visitors then are informed as to what is going on out there. The station on each of the ships, called the Forest Naturalist Station, is easily accessible to visitors on the boat. The Naturalist also has access to the ship's public address system and they give interpretive presentations periodically during the day. The moving platform is constantly bringing into view new things; and also they will go ashore at some of the small towns and pick some of the vegetation and bring it aboard so people can identify the things they've been seeing from the passing scene.

There are also programs for children. I had a chance to take that trip just last week from Seattle up to Alaska and it was incredible the number of kids that were on that boat running around with nothing to do. The Forest Naturalist provide children's programs. There are presentations made out on the deck when the weather is nice. I came away from that trip feeling I had really learned a lot about Alaska.

I'd like to talk about one more thing I found out while in Alaska at the AIN meeting, the Kenei National Moose Range has a management problem. The Range is maintained by the U.S. Fish and Wildlife Service and I don't know what your impressions are about fishing in Alaska but this is the impression I had. You're out there by yourself, quiet, watching, waiting for a fish to "tag on". This is the image that I had. I talked about shoulder to shoulder fishing at the introduction. Well, even in Alaska it happens, when the fishing is good and they have package tours from Japan that provide everything for you. When I say 'they' I mean the entrepreneurs in

Japan, provide opportunities for the Japanese people to come over here and fish, shoulder to shoulder and of course they are guaranteed a salmon or several, but can you imagine the kind of impact this has? People also come from all over North America to fish here. You can imagine the problems they have of litter, and there is tremendous environmental damage.

How would you go about solving this problem of litter and site destruction? How would you even reach these people? Well, first of all you have to analyze the situation and who the people are. In this particular place, you have to cross the river in order to fish because on the sides where the people come from there's too much rock flour in the water. They have to take a little ferry across the stream. It's powered by direct current and it has a captive audience.

What the Fish and Wildlife Service has done is to put up an exhibit panel explaining the natural history of the area, also some of the cultural history. You can imagine all those people catching salmon dumping all of the undesirable parts on the beach. So the interpreter puts on a demonstration on how to clean fish and also how to use a knife used for fileting fish. They also put on gold panning demonstrations for people who have caught their fish and are still waiting to get back. There is also a litter incentive award program for kids to go around and pick up the litter.

Let's go on now to another problem. This one is an Off the Road Vehicles problem in southern California. These machines are designed for maximizing recreation experiences and also designed for chewing up the vegetation.

There are numerous archaeological sites that could be damaged by Off the Road Vehicles. They have put in a nature trail for these people to walk over to explain the damage that they were doing and, of course, this isn't going to go over. They have put up exhibits to try to inform people of the damage to the natural history that's there and this wasn't reaching them. They used mass media and this may have had some success, but it was reaching people who really weren't Off the Road Vehicles people. They even built a fantastic desert information station out on the prairie. It's on the road between Los Angeles and Las Vegas and inside are nice exhibits that tell about the different kinds of damage that the all terrain vehicles are causing and they find that the audience that comes in are not the all terrain vehicle people. The people here are very interested in the exhibits but they say, "Well, we're not causing the damage." They tried signs like this that say "Keep off the vegetation - No motor vehicles". Well, of course, that's not going to work either, but here's one sign that did. "Pinto Wash. On September 10, 1976, tropical storm Kathleen struck Imperial Valley bringing flash flooding and destruction to this fragile desert wash. Pinto Wash is just beginning to see regrowth of vegetation. We ask your cooperation in allowing it to do so by operating motor vehicles only on the designated roads along the north.

The solution to this is going on a completely different tact. It was referred to as a "Desert Awareness Day" and they put the people onto the resource where they felt at home, not in a visitor centre, not on television, but going out where the resource damage was actually occurring. What they set up was a series of stations on this Desert Awareness Day where all these people were invited to come on that particular day to learn something about what they were doing. They have a series of stations set up several miles apart for these people to drive from one station to the next. There is one called the Reptilian Station and it gave the desert recreationists a closer look at some of the life forms that must share the desert environment with them. Similar stations could be set up for other kinds of animals, as well as plants.

They have another one called the Cultural Station. This area is rich in human history and has many petroglyphs and pictographs. People were taking them home to incorporate in their fireplaces. An attempt was made to make these club members more sensitive to the historical heritage of the areas that they were recreating in.

Another one was the Geology Station. The geological and meteorological reasons for the existence of this desert were the topic of another station. The interpretive stress here was the fragility of the vegetation in the area and the reasons for needing to stay on roads in certain areas. Another station was the Children's Station where kids could get some understanding of the native American that had occupied the desert before them and gave the kids a chance to get some hands-on experience and talked about survival on the desert before modern tools and weapons and fabrics were

available. And, of course, the station that really goes over best is the Desert Survival Station where safety and first aid equipment and techniques were discussed and demonstrated. Information on desert survival and search and rescue methods attract a great deal of interest from this particular group.

In closing, then, I would like to thank you for the opportunity to meet with you and I hope to get to know some of you better during the few days ahead.

TRENDS IN INTERPRETATION*

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Since this session is dealing with effectiveness I thought I would begin by identifying what, at least in my opinion, are the things that to be effective you must have. I'll approach it from the perspective of an interpreter. There are I believe seven things that the interpreter must have to be effective. The first is that they must understand the purpose behind what they're trying to do. So you have to know why you're there and where you plug into the big picture. You have to see yourself as an agent of change because you can affect a change in attitude and behaviour of those who come in contact with you. You have to possess a sense of purpose.

Effectiveness requires a familiarity with the resource, both natural and cultural, not just the names of organisms but a broad integrated perspective and without it you lack credibility and your program lacks substance. If we simply wanted to entertain people we would hire comedians, we wouldn't need interpreters. John Woods stated this earlier in the sessions where he said that "you've got to know your stuff". Trevor, earlier today, talked about the danger of being just a communicator without knowing the substance and what you're doing.

Another point is that you have to know something about people. If you don't understand people, their wants, their needs, their motivations, their behaviour, their likes, their dislikes, their psychology, their sociology, then you cannot effectively communicate with them. You must also like them. You have to like working with them. In this business there are no "gorbys", there are no "turkeys", there are only visitors. And if you don't like dealing with visitors, then you should get into something else. There are a lot of other fields that allow a person to expand and elaborate on their resource interests. Interpretation is one that requires that one like people. We find that many of the visitors are ignorant of natural history, but if your car broke down on the way to your program one of those same ignorant slobs might be able to repair the thing for you and get you on your way. So we all have our strengths and our shortcomings - each and every one of us, and being ignorant of natural history does not make someone ignorant of everything.

To be effective we have to have a sense of enthusiasm, willingness to help and participate. It's a dedication of purpose - you either have it or you don't, because you can't fake it. All the knowledge in the world, all the tricks in your bag, won't substitute for it.

You must have the ability to effectively communicate your ideas. Communication is a skill, it occurs naturally in some, for others it must be taught. Much of it is common sense, others have learned through disciplines such as educational psychology, learning behaviour, public communications and so forth. Effectiveness requires an ability to work with others and if you fail to possess it, you can never be successful.

Being effective also means the ability to work within the constraints and procedures of your administrative framework - not to fight it, but to learn how to use it as Ron Seale brought out again this morning in the question period.

And the last of these seven - to be effective you must possess a desire for self evaluation. Are you meeting your personal objectives? Do you know what they are? How do these apply to your career and your program? Do you have a sense of short term goals and long term goals, how has the one contributed to the other? Consider how something could be improved the second time around and don't stop once you know it is good and you know it'll work. Ask, how can it be better? And this extra step is often what produces effective interpretation. It's the details that often make the difference in

*Accompanied by slides

art - Bob Greig indicated that in one of the opening sessions. Often the effective presentation results when someone adds that extra step.

There are many organizations involved in communicating messages. A highways department south of here erects little crosses at the side of the highway where fatalities have occurred. These signs have impact, they capture your attention, they provoke a devotional response and they have immediate relevance to the individual. These are characteristics they have in common with interpretation, they are effective. To communicate we have to capture attention. If you don't capture someone's attention initially, it doesn't matter what you do afterwards, and it doesn't matter what you have to say or how good it is because it won't be received.

This applies to sign titles such as this one, "A quarter of a million years ago you would have been swimming here, not standing". That's enough to capture someone's attention to produce in them a desire to read on and to read the remainder of the text.

Interpretation can be divided into at least four different levels. The first level is awareness. The next is insight. The third level provides understanding, and the fourth level provides comprehension. And somewhere along the line you have to decide where your particular event, facility or program falls in and what are you trying to do.

To be effective an interpretive event should concentrate on only one of these levels. If too many levels are attempted simultaneously effectiveness is reduced. Often a failure in interpreting to children is that we try to reach too many levels. For example we attempt to teach a detailed understanding of the environment when we should be restricting ourselves to creating an awareness, an appreciation and a sensitivity to the environment. At the elementary level, we should never get any higher than awareness. Insight, understanding and comprehension will come later if we have properly created the awareness.

The fourth level, comprehension, is one that is almost always restricted to publications. So you don't necessarily have to tell them in the sign everything you know about the Indians of Arizona, but you can have a book available for that. This provides that level of comprehension, the opportunity for people to extend themselves once you have them interested. One of the pitfalls of many programs is that we lead people so far along and then we drop them. We've created an interest but we don't take it any further. It is important to develop publications that provide "extenders", in other words, reference lists, other places to go and see - libraries - something for someone who wants to go a little further than the objectives of your immediate program. This leads to effectiveness. We've got a long way to go with this.

We deal with two different levels, or two different modes. One is the cognitive set, the other is the affective. Cognitive things are information. You can place almost everything on that scale: facts, details, things that the left hemisphere of your brain primarily deals with. Then on the other side, we deal with affective things, things that affect emotion, feelings and concepts. One of the earliest decisions one has to make is which one you are dealing in. We know from a lot of experiments that if you stay at one mode and follow that through it is far more effective than trying to switch back and forth. Generally it is recommended that you choose your mode and stay with it.

Some people want to know every moss in the park, every bird, every flower - a very cognitive base set. Others just want a rock to sit on. They want to just walk out and feel - they don't care when they visit dinosaur park if they know all 55 dinosaurs by the time they leave. They couldn't care less, but they want to sit and watch the sun set, and they want to see the colour on the Badlands at night. So they view things from an affective perspective. This creates a problem when we try to funnel everybody through the same program. We set up one common experience for everybody that comes, but we have no common person - everybody's different, there's no average visitor, no average program for them.

We're finally trying to get away from this and we're seeing now as one of the trends, programs becoming far more individualized and this certainly will become a trend.

Affective expressions, things that again are not trying to convey taxonomic information or anything else, but through our displays or whatever, are dealing with trying to inspire emotions. Programs, such as an evening in the Badlands that involved music, music is an affective appreciation. And if you're trying to have a program in the Badlands at night where you're trying to create a mood, a feeling, you're not concerned anymore at that particular program with how the Badlands were formed, how long they were there, what are the species compositions, whatever else - you're concerned with creating a feeling and that's what you want to do, music is great in that particular mode. The program should retain that mode all the way through. That is an affective program.

Signage can be either way. A sign can inspire emotions, feelings, it doesn't have to give a lot of detail and facts. Some signs jumble them, one sentence after the next, shifting modes. Effectiveness tends to suggest - choose your mode one way or the other. It should be simple - simple expression or feeling.

One thing about signage that we've learned over the years that has very much supported interpretation is that people don't believe signs unless you give them reasons. The more education the user has, the more they question whatever they're told. They need to have reasons and if people don't know the reasons you can't expect them to follow it. Interpretation signage gives the reasons. If it does not give the reason, it is not interpretation. An interpretive management sign wouldn't just say "Stay Out - Restricted Area - No Entrance". It would read "This fence has been erected to protect a great blue heron colony. Herons are extremely wary, particularly during the breeding season, and undue noise and disturbance may cause them to abandon this site. Your cooperation will insure the continued existence of this nesting colony." Also it tells you where you can get more information. When you give people the reason they almost always respond. It generally takes a combination of something that restricts flow and the reason. If you've got both in your design it's probably very successful.

Grant Sharpe talked about a number of management roles in which interpretation plays a part. I won't dwell on them now, except to say that there are many sites that, because of their nature, are visited only in the accompaniment of an interpreter. The intepreter has been playing an increasing role in sensitive sites. It's very difficult anymore to establish a site just for it's scientific values. The Nature Conservancy found that many times when it established and identified an important resource. That immediately called attention to that particular area and the area came into demand. They had to come up with some mechanism so people could visit a portion of it and experience it. They heavily formalized the design so that they restricted visitors in their movements. Interpretation has also become a useful tool in preserving.

Vandalism is a problem in public areas. We've learned a lot of key ways to avoid it. One important method that has been demonstrated many times is that people respect quality. If you have a quality product it is less apt to be vandalised.

One heritage site that we're concerned with in Alberta, Writing-on-Stone Provincial Park, has Indian petroglyphs and pictographs. Because of extensive vandalism it's been established as a restricted area and can be visited only with interpreters. An experimental study to test the effect of an interpretive program on controlling vandalism was set up. We had a simulated vandal who would stand by at a particular cliff. The night before in the campground we presented a special program talking about the work, the value and the significance of this petroglyph site. The next day people would come and they'd visit the petroglyph and pictograph site. Some would come that hadn't attended the program, they became a control group. Those who had attended the program were the experimental group. The visitor would walk by, and they would come across the vandal. The question asked was how would they react to this person after they'd been told how wonderful and important this site is, and the problem that's taken place through uncaring, and unknowing people. What would they do if they came across the vandal? We observed them, and had six categories of reactions of which we plugged every reaction into from a very strong reaction directed against the vandal to someone who didn't seem to give a damn and just walked by. As they went on down the trail they came across a researcher who was collecting visitor information. The questioning found out key information about the visitor. Their education level, where they came from, whether they had been at the program the night before. This offered the opportunity for these people to report the vandal, or to say

nothing. They may have done something already. We tried to correlate all this. The result was that interpretation motivated people to intercede against a vandal. If they will intercede against a vandal then we can expect that they themselves will not vandalize.

Exhibits - sometimes we humble ourselves beneath them, other times we're dazzled by their graphics, sometimes we're bored by their monotony, and their repetition. We've learned much, and exhibits have gone through a number of recent trends that have contributed significantly to the effectiveness of people interacting with the exhibit. For example, simple techniques involving tactile responses are effective. Participation is the most effective giving the highest level of retention and the highest impact.

At an old mission in California where there is a Mexican influence the program had an interpreter making tortillas and tacos. The visitors to that area get to participate - watch it being made from scratch and get to taste it and see what it's like. Effective interpretation of any form involves all of the senses. Part of the personal evaluation is to return from a walk and to ask yourself, "have I used every sensory mode and if I didn't how can I add and increase my effectiveness by using those additional modes on my walk?" At Rocky Creek Park in Ontario you can collect the apples from the orchard, bring it in, crush it, collect the juice, and take it home. So you can do it all yourself. This provides a highly effective interpretive experience for the person involved.

The National Museum has a mobile museums program, dealing with all the various biomes of Canada. You can see which were the oldest and which were the newest just by the modes of exhibits within these. It's really interesting to see how fast just in the course of development of these trends towards more effective, participatory exhibits came about.

John Woods showed us the application of short range radio transmitters for interpreting to highway users. We're recognizing that many people stay in their car to see landscapes. Driving for pleasure is one of the highest recreational activities in Canada. Why not take advantage of it instead of insisting that everybody get out of their cars.

Highways have become major scenic tourist areas and interpretation has responded to this. Diane Griffiths is responsible for a particular series of highway scenic drives on Prince Edward Island. Nova Scotia has used the very same strategy. In this case there are interpretive centres at the beginning of these various scenic highway drives, recognizing again the importance of the highway itself as not only a way to get from one point to another, but an interpretive route in itself. There is a trend to place far more attention on scenic drives. Everyone driving is becoming a problem, of course. Also there is a trend away from personal exploration in your vehicle towards figuring out some mass transit way of moving people around. This is creating important opportunities for interpretation. People gather at locations to get on the transit system, they are a captive audience while on the transit service and they gather in one location again when they get off. What we're seeing is part of the trend toward concentrated nodes of activity aligned with mass transportation sites. Interpretation has become a requirement, an absolute necessity, when people are dropped off and are waiting to move from one site to another. We'll be seeing this a great deal more in the future.

We are in a period of financial constraint. Both private and governmental sites are having trouble building what they want. The solution is frankly very simple, it's just a matter of allotting the time to obtain sponsorship and to acknowledge that sponsorship. Giving recognition is often enough. I'm convinced I could build almost any interpretive centre, anywhere, just by getting contributions from a nearby area. Having someone contribute the diorama, someone else an exhibit, someone else a sign, someone else the entire building, and someone else a wing of the building. People want to contribute to tangible things. It's hard to get contributions towards things that do not result in a tangible product. It helps bridge that gap between formality of the government and the individual. It ties the community into the interpretive facility a lot more closely. The big key is public recognition, acknowledging receipt of the contribution.

We're concerned with effectiveness now in other areas. There is a message repeater at Rocky Mountain House. The only difference is that it's solar powered. We're concerned with effectiveness energy-wise, and we'll be seeing an increased trend toward a great number of solar powered devices, ways of enhancing effectiveness along those lines. Accommodating handicapped people is a trend. The trend through the sixties you know was to come up with separate facilities. Build a handicapped trail over there some place. Build some handicapped centre over there. How we learn from our mistakes. Today, of course, not only don't we do that, but many of the major associations that represent disabled persons will boycott facilities that are designed and built for the exclusive use of handicapped persons. The key is mainstreaming. They don't want separate facilities, they merely want access to the facilities that already exist. This has very much changed our philosophy and our designs. I think I've built at least five handicapped interpretive trails in my life and I think I've made every single mistake there was to make on them. But that's how we become more effective, we learn from our mistakes and we learn from what others have done.

We talked about the use of volunteers and the advantages of volunteers in activities. Not only older people as volunteers leading young people, but also peer teaching is becoming an important trend, where kids of one grade teach other kids in their same grade. There is a trend to get away from always interpreting to the converted user in our parks. In the past we made the person seek out the information that they wanted. The people we need to be reaching most are the people who aren't there as converted users. We need to provide another way. Effectiveness in our designs, designs that represent a lot closer integrity to the landscape, sensitivity for existing forms, an accommodation for people, recognizing the need for people to gather, to sit, to rest.

We've learned from sociologists that people want - in parks - a social experience, and they want a sense of informality. Those are the two primary things that come across. And when we look at our designs of formal amphitheatres, we defeat both of those. We provide no social experience in a formal amphitheatre setting, we provide no sense of informality so todays trends are towards designs that can accommodate informality and soc al interaction. The introductory program in Dinosaur Park is a sing-along. This recognizes that people come for a social experience. This is a program that has social aspects embraced within it. Then you can slip in some of the others, and you can get more detail if you start to break things down. Skits have become an important tradition, using humour. The mime presentation does not have a language problem. It uses humour, it uses entertainment, to somehow attempt to interact with the audience, attract attention, but more importantly to reach a segment of the audience that before was very, very difficult to reach.

Nature centres have changed their roles and effectiveness, they've ceased to become dedicated to fourth graders or sixth graders although some still run that way. Many of them now have become resource centres to the community and once they've set up their own thing they're now out within the community establishing an interpretive trail system somewhere else, a trail through the local sewage plant, a trail through other kinds of things. They've reached beyond their boundaries and that's the trend, and it's happening in parks as well. They're no longer doing it themselves, they're recognizing that they can accomplish more by doing it through other teachers, volunteers, and other people like that. They've involved natives a lot more, we don't just talk about natives anymore, we try to let natives talk about themselves and this has contributed significantly to some of our interpretive approaches.

The private sector have gotten into interpretation. People are into non-consumptive appreciation, and interpretation has a role. There is one nature centre making available on weekends birdseed and it was gone in three hours. National Wildlife Refuges, not only in the U.S.,but in Canada, have shifted from consumptive use over to non-consumptive use, and that is the trend. In a few years we'll see no sport hunting at all except in private reserves but it's important that people not lose contact with those other experiences that can substitute what they gain from the sports hunting experience to other non-consumptive activities. Many of you are interpreting trails now - fabulous things - we used to deal only with dynamic subjects. When interpretation started it was centred around dynamic beaches or a geyser in a park. The next trend was when we started to quit worrying about just dynamic features and started to focus on understanding the total park environment and now we've expanded beyond even that

and now we're into environmental education, we're using our parks as models for what a natural community should be and to re-instill some of those values that we're losing in our urbanization. Dynamic subjects like this are returning now to some of the more pastoral scenes. This was the trend in art for years of course. The landscape was something you shoved into the background. Then there was a shift to landscape paintings.

Joe Christianson and I did a program once where we took a vacant lot and using photography we took a lot of pictures of little insects and little miniature flowers. We started out just with music on a slide/tape show and went through all these wonderful things. No one knew it was a vacant lot. They just saw one flower, another flower, another flower and they were wondering - where is this, where can I go to see this? Is this in South America? Where is it? Is this the rain forest? And we went through all these little animals and close-ups and "beefed-up" close-ups. At the end we zeroed in on one of the flowers, the next picture was little bit further back, the next was a little further back, the next on was a little further back - it is now a wheat patch, now it's a vacant lot and then finally we were shooting from the top of the skyscraper across town. Then they saw it was one lot in the middle of the city. How exciting it would be to be so small, so we could see the things that we walk by everyday.

This is one of the trends we're turning towards. To children - teaching concepts first on the grounds they're familiar with in their backyards, the cracks and the weeds in the sidewalks and then we make the transition and we take them out to a park. If we don't do this the transition is too abrupt, it's not meaningful, it has no long term advantage or significance, it's merely an interesting day. So we have to start instilling these concepts and values in a familiar environment which the child knows. Reality is the backyard.

Participation is fun. And if interpretation isn't fun, do something else. It should be fun, it should be meaningful, it should instill important values but it should be fun and it must be fun.

These trends have posed new challenges to interpreters. There will be a lot more to do in training situations. You'll be interested to know that these trends are very obvious to me. I represented a task force to the Federal/Provincial Parks Association a couple of years ago where I spoke on the trends of interpretation. The summary was that it all comes down to the interpreter himself, or herself. And we're going to go through more gizmo's, and we're going to - like the dinosaurs - overstep our means, and we're going to return to the value of interpretation, it's going to be one-to-one and communicated through a live human being, a live interpreter. There's new warmth, there's new energy, there's new visibility today - we're at the dawn of something very exciting. And I'm very honoured and excited to be a part of it.

INTERAGENCY RELATIONSHIPS IN PLANNING AND DELIVERING HERITAGE INTERPRETATION PROGRAMS: WITH CASE STUDIES FROM GREAT BRITAIN

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> "Government and co-operation are in all things the laws of life: anarchy and competition the laws of death." John Ruskin (1819-1900) in Unto the Last, Essay iii.

As we move into the eighth decade of the twentieth century, we have seen a spectacular increase in the number of programs designed to reveal meanings of our natural and man-made heritage, the development of a body of knowledge and skills demanded by such programs and a proliferation of agencies - public and private, paid and voluntary - dedicated to planning and delivering programs. We are appreciating the conflicting agency needs of maintaining autonomy and identity on the one hand while coordinating and exchanging activities on the other. The problems raised by the competing needs of agencies to cooperate and yet remain unique are not easily addressed, let alone easily resolved.

What are some of these problems? What are the types of organizational environments which produce them? What strategies can we develop for coping with them? How have they been addressed by interpretive agencies? And finally, what guidelines have we for guiding our actions? These questions provide both the outline for and the substance of this discussion. It is offered, however, as having meaning both to the practice of interpretation and to the development of a body of knowledge concerning interpretation as a field of study and of research. It attempts to address the "how" and the "so what" of agency activities in dealing with other agencies in uncertain environments.

Significance

Interorganizational relationships are described by those interactions between two or more organizations which permit each to express and to attempt to achieve its purposes. The agencies under consideration, be they separate organizations or identifiable units of larger organizations, are those responsible for delivering interpretive programs. They include museums, historic sites, parks branches, industries, consulting firms, galleries, and interpretive centres. For the purpose of this discussion, each is considered to be a human service organization. Each is characterized by having 1) research, development, planning and delivery functions, 2) professional staff, 3) diverse and frequently unpredictable client populations, 4) a fundamental purpose which is difficult if not impossible to quantify namely, that of maintaining and improving the well-being of people, 5) people as the "input" to interpretive programs, 6) no agreed-upon "right" technologies or techniques, 7) staff-client relationships as the core activities, 8) no reliable and valid measures of assessing effectiveness, and 9) a need to relate, in the accomplishment of objectives and mandates, with other organizations.

What are some of the problems faced by such organizations in managing interorganizational relationships. Hasenfeld and English (1974:540-545) identify four major areas. First, they are required to provide a multiplicity of services rather than a single specified service. Thus interpretive programs have not only to provide for participants with wide ranges in age, educational background, interests, and socio-economic status, but also to have a variety of approaches (e.g. direct/indirect

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contacts, on-site/off-site presentations). Second, their clients seek a wide range of agencies in having needs met. Participants in interpretive programs seek to have both recreation and educational needs met and satisfied. Interpretive agencies are only one means of addressing these requirements. Amusement parks, recreational agencies and educational institutions are also sought out. Third, human service organizations often develop in response to pressures by other agencies or interest groups and thus tend to represent the values and ideologies of such groups. How do interpretive agencies cooperate when one agency is mandated to use interpretation as a management tool, another to use it as a means of justifying conservation practices and still another to use it as a recreational experience? Last, because of social, political, economic and demographic changes, an agency's allegiances to and relationship with other agencies must also change. Whereas at one time seasonal and part-time staff came from the professional education sector, now they might be recruited from a volunteer local history association. Or again, when once an annual grant was received from one agency to cover all programs now each program must be defended and funded separately and must seek support from a variety of sources.

However, interpretive agencies not only share general problems with other service organizations; they also have unique problems. A specific field termed "interpretation" was defined by the United States' National Park Service. As Weaver (1976:23-42) demonstrated, the area has come to be associated, in that country, with natural environments. This strong natural history focus is reflected in the title of the major American interpretive organization, the Association of Interpretive Naturalists. Other organizations have developed the field along their own lines (e.g. museums as expressed through the Canadian Museums Association and historic sites through the American Association for State and Local History). Such fragmentation was, and to a decreasing extent still is, symptomatic of the field in Canada. However, the perspectives of Interpretation Canada and of growing university curricula has been to view the field in a more generic fashion. While this view has led to an increased awareness of the diversity of agencies, of their varying perceptions of interpretation and of areas of mutual concern, it has also put into sharp relief the opportunity, and perhaps even the need, for increased interagency communication and cooperation. In addition, the emerging emphasis on systems planning and a thematic approach to regional planning has recognized that coherent stories of the natural and human environments do not respect agency jurisdictions, provincial boundaries or the differentiations between the public and private sectors. Thus cooperative planning and development is becoming increasingly more common with two or multiple organizational structures managing recently developed landscapes (e.g. Fish Creek Provincial Park, Calgary, Alberta and the 2000 sq. mile Kananaskis Country, Alberta).

Finally, but not exhaustively, collaborative efforts are viewed with increasing favour by many sources of funds. Such efforts can reduce the funding commitment by any one source, can offset "wastage" due to a duplication of efforts and have the potential to tell a richer story appealing to a greater variety of participants. However, they force collaborating agencies to deal with problems of relationships, the addressing of which might divert planning and administrative efforts away from the mandated delivery of programs. Also efforts aimed at developing mechanisms and structures for collaboration are often thwarted by staff reluctance and unsureness.

Underlying this brief examination of interrelationships faced by human service agencies in general, and interpretation agencies specifically, are questions concerning the nature of the agency's environment. These questions will address primarily the other organizations or agencies in that environment and will suggest that in order to cope an agency must develop symbiotic relationships with those organizations.

Theoretical Perspectives

Both as a guide to practice and as a means to examine interorganizational complexity with greater sensitivity, insights derived from organizational theory and concerning the nature of an agency's environment must be examined. They will be presented from three perspectives; ways in which environments vary both in general terms and in terms specific to an agency's dynamics at any one time; ways in which environments change and the specific sectors with which an agency must relate; and strategies an agency can adopt for coping with organizational changes in the

environment as they affect interrelationships. As will be described those three perspectives assume that all public, and most private, Canadian agencies required to deliver interpretive programs exist in turbulent, i.e. changing, diverse, complex and generally unpredictable, environments.

First, in addressing the spatial questions of ways in which environments differ and change, Howard Aldrich (1957:57-61) suggests seven dimension or continua along which environmental variation occurs:

1. Its stability or instability in terms of the degree of turnover of elements in the environment.
2. Its homogeneity or heterogeneity in terms of the degree of similarity among the population to be dealt with, both individual and organizational.
3. Its concentration or dispersion in terms of the degree to which the population dealt with is distributed across the range of the domain of the organization.
4. Its environmental capacity in terms of the level of resources available to the organization.
5. Its domain consensus in terms of the degree to which the organization's claim to its domain is disputed or recognized by other organizations.
6. Its turbulence or placidness in terms of the extent to which the environment is disturbed or changed by other external activities.
7. Its mutability or immutability in terms of the extent to which the environment is open to change or manipulation by the organization.

Each of the above dimensions, namely, turnover of necessary resources, population diversity, population density and dispersion, resource adequacy, agency acceptability, environmental predictability, and agency control identifies an area for research, policy development, and strategy development by the agency. In other words, to what extent does an interpretive agency know about, have policies which address and have strategic plans to cope with each of the above mentioned environmental characteristics?

In addition, Richard Hall (1977:322-332) identified three types of interactions an agency has with interrelated organizations. First, he suggests frequency of interaction. This may occur regularly, occasionally or infrequently. However, frequent interactions do not necessarily mean that they are highly formalized or cooperative, nor do infrequent interactions imply lack of formalization or cooperation. Frequency and the degree to which it is formalized and cooperative is something for which an agency can provide. Second, the degree to which interactions are formalized can be high, medium or low. And third, agencies can act in conflict or cooperatively or be neutral. Both the degree of formalization and the nature of conflict/cooperation can be planned, to some extent controlled and will vary from issue to issue.

Though both the above approaches suggest characteristics of an agency's environment and its relationships with that environment at one point in time, both sets of characteristics can change over time. Not only can an agency's environment fluctuate along each of Aldrich's seven continua but also the degree of and kind of interaction will change. However, neither of these views suggests a direction in which change might occur nor the sectors of an environment with which the agency must deal. This is the second theoretical perspective.

Considerable interest has been shown recently in the concept that organizational environments can be classified and that they can change in ways predicted by such classification. This perspective derives much from a biological open-system view which sees agencies as exchanging information and resources with other agencies, groups and individuals. But it also sees agencies dealing with the interactions among other organizations. The environment therefore is seen as a dynamic set of inter-woven networks of information and resource getting and giving. Emery and Trist's (1965) seminal work is a major example of this approach. They suggest four sets of organizational behaviour symbolized by L = a lawful connection, by 1 = the organization and by 2 = the environment and forming L_{11} (internal interdependencies), L_{12} and L_{21} (directional exchanges between the organization and its environment) and L_{22} (environmental or external interdependencies.

It is this last set (L_{22}) which forms the environment "texture" of which there are four types. These types "may be said to form a series in which the degree of causal texturing is increased, in a new and significant way, as each step is taken" (p. 23).

They are: 1) placid-randomized - an environment in which both "good" and "bad" features, from the agency's view are relatively unchanging and have few if any connections. An agency's best tactic is to attempt to do its best at a purely local level. It neither threatens nor is it threatened. 2) placid-clustered - the "goods" and "bads" are still relatively unchanging but they have established interrelationships of which the agency must be aware. For instance, though the building suppliers with which an interpretive agency must deal may not be changing products rapidly they may have formed relationships (e.g. with a construction company) the arrangement of which the agency should be aware before requesting tenders. 3) disturbed-reactive - this is similar to a Type 2 environment except that there are a number of similar organizations interacting with a variety of other similar organizations. Not only are there several interpretive agencies within the environment (e.g. the Province of Ontario) but each may be dealing with a variety of audio/visual equipment suppliers, printers, etc. The agency must take pains not only to know what its counterparts are doing but to prevent them from knowing, or at least from interfering, with what it is doing. The agency then can develop a variety of coping mechanisms to avoid dysfunctional competition. 4) turbulent field - even more complex are those environments in which the total field or milieu for an organization in a Type 3 environment is changing. Not only is there a complex network of agency relationships but the network itself is threatened by political, social and economic forces and is forced to change in response. Thus, to what extent will interpretative agencies be affected by a recession? a rapid increase in the rate of immigration? by a fuel shortage? etc. The responses depend considerably upon the ways other similar or dissimilar agencies react and the ways joint-mechanisms (e.g. contracts, agreements and cooperative plans) are forced to change. In other words, the field is relatively uncertain. No longer can agencies adapt directly, they must also respond indirectly through such devices as cooperative long-term planning, shared-cost agreements, the establishment of trusts where operating revenues are the interest from invested capital, and staffing policies which permit for a greater diversity of skilled professionals who are hired also for the variety, quality and quantity of "outside contacts" and "allegiances". As Terreberry (1968) argues most persuasively, success for agencies in such turbulent environments requires the establishment of symbiotic relationships.

A more specific elaboration of the nature of a turbulent environment and its significance for an agency is assisted by Dill's (1958) sectoring. He found the task environment comprised four sectors; customers of the goods and services; suppliers of materials, labor, capital, equipment and work space; competitors for both the customers and for the required resources; and regulatory groups, including governmental agencies, unions and interagency associations (e.g. Chambers of Commerce).

For interpretive agencies the above observations seem to pose a series of pertinent questions. Given that environments of the 1980's will be turbulent field environments, what proportion of customers (consumers of goods and services) will be individuals, groups, or other organizations? Will suppliers of required resources become more specialized? - larger? - more like small conglomerates? Who will be competitors of existing interpretive agencies? What is the potential for privately owned and operated interpretive enterprises (e.g. centers)? Will there be a competition between public agencies and private industry for interpretive staff?

The third theoretical perspective suggests that, in order to cope with such questions and others, agencies will have to consider a variety of strategic alternatives. Such alternatives are presented only as they related to inter-agency relationships between similar organizations and only as such relationships form a complex network subjected to the stresses and strains of a turbulent environment. They can be considered under two headings, those which are deliberately non-cooperative and those which are cooperative.

Considering first non-cooperative strategies, agencies can either ignore other agencies or compete with them. If other agencies are ignored, customers will be considered only as they contract to receive goods or services for a specific period. The contractual relationship is the main mechanism. The same mechanism applies to suppliers. Competitors are ignored and regulatory bodies are tolerated. This is really a free-market approach in which the quality and visibility of the supply will produce a demand which will ensure the agency's continued existence. It assumes that the environment is placid-random, which, in a particular location, it might be. It also assumes that the agency is not perceived as a threat by those whose environments are more turbulent and expanding.

However, an agency can also compete for customers, suppliers, and regulators. It can address its programs to a specific clientele through providing and publicizing unique goods and services. It can encourage "more favoured" or "less favoured" suppliers in terms of its relationship between a supplier and that supplier's competition. It can even compete for regulators by choosing to be more closely associated with one granting agency or training institution than with another (e.g. two private firms may compete for preferential treatment by one government granting body). In addition several similar agencies may cooperate to mutual advantage, in order to more effectively compete with others. In other words, agencies can establish a domain consensus (Thompson, 1967:28ff) namely, the establishment of an area over which they, individually or collectively, exert a favourable influence. Indeed, Thompson, (1967:26) has argued that all agencies must define their respective or collective domains.

Considering next cooperative strategies, agencies can enter into either contracting, co-opting, coalescing or coordinating relationships. It is essential to recognize that agencies have a responsibility to their staff members, to their parent and/or supporting bodies, to their suppliers, and to their goods and services consumers (i.e customers) to be faithful to their stated purposes and policies. They must therefore maintain at least an appearance of autonomous action and integrity of purpose. They are permitted, by their supporters and advocates, to enter into cooperative relationships but only as those are seen to be in harmony with the agency's mission. Thus, since all agencies are subject to the same obligations, cooperative activity is not possible unless each is perceived by itself and by its supporters to receive benefits from those activities which assist its mission or purpose. Thus Thompson (1967:34) emphasizes that

> Using cooperation to gain power with respect to some element of the task environment, the organization must demonstrate its capacity to reduce uncertainty for that element and must make a commitment to exchange that capacity.

Thus an agreement between a government interpretive agency and a consulting firm, specifying what the firm will supply and what the agency will purchase, reduces the uncertainty for both. And both benefit in terms of their mandates. In these terms "contracting, co-opting, and coalescing represent different degrees of cooperation and commitment" (Thompson, 1967:35). They present interpretive agencies with several alternatives.

First, contracting refers to negotiating and bargaining an agreement for the exchange of actions in the future (i.e. for services or advice or support rendered for which payment or reciprocal advice or support is given). It not only covers formalized agreements which have legal status (e.g. the establishment of a trust with different contributors), but also understandings based on mutual trust.

Second, co-opting is the process of absorbing new elements (e.g. staff) into the administration or policy-making structure of an agency. Such elements frequently come from other agencies. The common tie tends to make agencies mutually supportive. It is a two-way exchange of a special type. The discussion suggests that we will see and should even encourage greater exchange, on more than a temporary basis, of individuals and other resources between interpretive agencies if for no other reason than to cope with turbulence.

Third, coalescing refers to a joint venture with another organization or organizations within a domain. The agencies involved act as one towards achieving a certain goal. It thus provides a basis for commitment to future joint decision-making. An example of this is the establishment of a trust formed from separate different agencies acting cooperatively in a contractual relationship but acting also as a coalition for the accomplishment of a certain program (e.g. of regional, provincial or national interpretation).

A final strategy for coping with turbulent environment is that of coordination (Thompson 1967:56; Hall, 1977:142-147). Despite the protestations of some agencies (e.g. government departments) coordination by one agency of the activities of others is an example of one mechanism of control by that agency. However, since this discussion postulates that agencies function for their own interests, agencies enter into and initiate coordination arrangements freely. Thompson (1967:56) identifies three forms of a

coordination strategy. Each may exist independently or in conjunction with the others.

Sometimes coordination may be achieved by standardization, i.e. the establishment of rules and procedures. For example, Parks Canada under its 1979 Policy might coordinate the activities of volunteer groups in their production of park interpretive material. However, it may insist upon general guidelines concerning conformity to policy, and general or specific standards of writing, format and design.

At other times coordination may be by plans. This form will involve the establishment of schedules for the cooperating agencies which regulate the timing of actions. It is not as rigorous as that by standardization since it must allow for review and modification of the plans. Thus a regional interpretive plan coordinated by a provincial museum and involving regional and local museums both governs the actions of the regional and local museums and permits for flexibility within and during the implementation of the plan.

The third form can be termed coordination by mutual adjustment. This is essentially coordination through feedback. Agencies collaborate under the coordination of one agency in order to "learn" from each other (i.e. modify their originally planned activities). A provincial or regional interpretation council under the auspices of an agency from either the public or private sector might exemplify this strategy. It exists to develop a regional plan which both accommodates and modifies the plans of the participating groups.

Summary of Theoretical Base

This section of the discussion has assumed that interpretive agencies are human service organizations, which have interrelationship problems not only unique to them but which are shared by other human service agencies. Shared problems are those of providing multiple services, of competing with organizations providing similar services, of representing the values of pressure groups, and of the changeability of relationships with other agencies. Problems of specific concern are those of fragmentation, of the need for systems and thematic planning, and of limited funding.

The discussion then suggested a theoretical framework from which to examine the complexity of the topic. Environments vary according to degree of stability, homogeneity, concentration of population, resource capacity, domain claims, and turbulence. In addition, interaction between agencies can occur with respect to its frequency or infrequency, the degree of formalization and finally the amount of conflict/cooperation. Next, four types of environments were described: placid-random, placid-clustered, disturbed-reactive and turbulent field. The discussion suggested that interpretive agencies are facing the last type. To define the environment, the discussion suggested four sectors for agency consideration - the customer, the supplier, the competitor and the regulator. Finally, non-cooperative and cooperative strategies were reviewed as follows: the former included ignoring or competitive actions: the latter suggested contracting, co-opting, coalescing and coordinating activities. The last was subdivided into standardization, planning and mutual adjustment behaviours.

It remains now to present a series of cases in which some of these theoretical elements have received expression. They can be considered as examples to ponder and to view as translations of theory into practices.

Selected Case Studies - The British Scene

To exemplify part of the previous discussion, cases from the interpretive scene in England and Scotland will be briefly examined. The scene is both diffuse and highly integrated. It is best described by the function of The Society for the Interpretation of Britain's Heritage which was

> ...formed in April 1975 to provide a forum for people engaged in studying Britain's heritage and in both planning and managing interpretive programmes and facilities which relate to this heritage.

> It draws in its members from a wide range of organizations - including local authorities, statutory and educational bodies, and major voluntary organizations - engaged in interpretation of one kind or another. (S.I.B.H. Newsletter, 1978:2)

The formalization of heritage interests is fairly new under the title "Interpretation". It has brought together people from museum studies at universities, museums of natural, human, cultural, technological and art history, industrial archaeology, nature conservation and education, breweries, automobile plants, historic sites, national and county parks, bird and plant societies, open air museums, mines, literary societies, church guilds, commercial interpretive enterprises, school authorities, steam railway clubs, sports clubs - to name only a few. All share interests similar to those of interpreters in North America - a concern for the authenticity and conservation of the natural and/or man-made environment, a belief that there should be more widely disseminated knowledge about these environments, a concern for the leisure experience obtained from on-site visits, an awareness of the social/psychological dimensions of interpretive plans, a developing awareness of thematic regional and local planning, and a need for specialized training in, study of and research about interpretive interests.

In comparing the British and North American scenes Warren Johnson (paraphrased in Museums Journal, Vol. 75, No. 2, 1975:71) observed that the North American scene has been characterized by the specialized development of interpretive plans, designs and programs; visitation which is concentrated during summer months with heavy under-use during the rest of the year; natural and historical resources which are relatively spectacular but dispersed over great distances and which are developed often by central government or state agencies. In Britain there is a high density of relatively "modest" resources (perhaps in natural but not human history terms! - Author) which are preserved by a "plethora" of public and private bodies. The natural and built English landscape is on a "comfortable" scale, rich in human associations and natural diversity. It is therefore appropriate that interpretation be diverse and on a small scale. Indeed, Johnson continues, interpretation in Britian might be explained as a by-product of other functions such as preservation (National Trusts), recreation (country and national parks), research (Nature Conservancy Council), land management (Forestry Commission), planning (Countryside Commissions), education (field study centres), collections (museums) and tourism (Scottish Tourist Authority). In addition to these agencies, ownership of facilities and programs tends to be through individuals, trusts, local industry or local government: financing is from matching grants and fees, the charge of which is to fulfill a policy of "breaking even": and agency interrelatedness is emphasized to integrate agencies with similar interests. All these features are determined by an environment which has a dense population (611 persons/sq. mile compared with 5.9 persons/sq. mile in Canada), a rich and diverse natural and human history, two levels of government (national and local) and a commitment towards self- or group-help as opposed to government aid.

It is argued that many, if not most, of these characteristics are characteristic of the more densely populated areas of Canada and those which are experiencing significant rural-urban population shifts. To these we must add turbulent field characteristics such as inflation, unemployment, a devaluing currency, increasing imbalance of payments and national debts, increasing immigration, zero-population growth, more elderly people, and a similar governmental, legal and constitutional system. In these terms therefore the following case studies may be exemplary to the Canadian interpretation scene for the nineteen eighties.

The emphasis in Britain is, generally, upon mechanisms of cooperation among interpretive agencies. Five major organizations have a mandate to encourage this. In the public sector is the Countryside Commission of England and Wales and Countryside Commission of Scotland. In the private sector is the Carnegie (U.K.) Trust and the National Trust for England and Wales, and the National Trust for Scotland. All are concerned with conserving and interpreting both the natural and built environments.

The Countryside Commission of England and Wales (established by the Countryside Act of 1968) is a statutory body. It reports to the Secretaries of State for the Environment and for Wales who appoint 15 Commission Members. The staff are civil servants. It encourages and helps to finance the provision of informal outdoor

recreation in country parks and at picnic sites, to encourage access to open country and to assist in relieving pressures on vulnerable regions. It assists in developing plans to reconcile a variety of interests and promotes efforts which help visitors and residents enjoy and understand. Thus it is involved in policy development about, planning for and providing grants-in-aid for national parks, Areas of Outstanding Natural Beauty, country parks, picnic sites, and long-distance footpaths and bridleways (Countryside Commission, 1978).

The Countryside Commission for Scotland has an even broader mandate namely, to advise the Secretary of State for Scotland on land-use matters of 98% (the non-urban area) of Scotland, to advise local and national planning bodies, to encourage local authorities and others to provide recreational and interpretive opportunities, to increase interest in and knowledge of the environment, to research and study country-side problems, and to coordinate the work of statutory and voluntary bodies in planning, service provision, research, and study (Countryside Commission for Scotland, 1977).

In the private sector the two National Trusts were established to "...promote the permanent preservation for the nation of the lands and buildings in (Scotland) of historic or national interest or natural beauty and also of articles and objects of historical or national interest and as regards lands for the preservation...". They are funded by public and private donations in the form of money and property. They actively solicit members from whom a Council is selected and to whom a professional staff reports annually. In order to fulfill their mandates they have evolved mechanisms for providing information about sites in trust, for delivering school programs and, most recently, for providing, in selected centres, full interpretive programs. Increasingly such activities are undertaken in cooperation with other agencies.

At a different but still cooperating level the Carnegie (U.K.) Trust was established in 1903 to provide grants and technical advice to groups, organizations and individuals interested in encouraging and providing for participation in the "Arts", community service and heritage preservation and interpretation. It coordinates its granting functions with other foundations and statutory bodies. Currently it is encouraging the interpretation of natural, social and cultural history and the "Evaluation of the State of the Art (of Interpretation) in Relation to Training" (The Carnegie (U.K.) Trust, 1978).

Overriding the various objectives of these five agencies is the stimulation of initiatives by both statutory and nonstatutory bodies in planning for and providing interpretive services either collectively or as individual agencies. The remainder of this discussion will examine three cases in the planning area and five in the provision/delivery area.

Interpretive Planning. The first case represents the use of temporary coalition strategies in a placid-random environment. The Grampian Regional Council (Scotland) approached the Countryside Commission for Scotland regarding the development of a regional interpretive plan (Grampian Regional Council, Countryside Commission for Scotland, 1977). The plan was developed at a weekend workship to which were invited regional and district local authorities, statutory bodies (Countryside Commission for Scotland, Department of the Environment, Forestry Commission, National Museum of Antiquities of Scotland and Scottish Tourist Board), four voluntary agencies (National Trust for Scotland, Royal Society for the Protection of Birds, Scottish Life Museums Trust and Scottish Wildlife Trust), and private land management groups such as the National Farmers Union of Scotland, Scottish Landowners Federation and the Scottish Recreation Land Association. The result was an Outline Framework for interpretive planning which makes specific proposals for sites and programs and recommends additional research (surveys) to encourage further development. It also recommended that existing facilities and programs interrelate their existing activities (32 interpretive centres plus castles and distilleries) and proposed nineteen new ventures.

The second example is from the British National Parks scene (there is no system). With the exception of two Parks, the Peak District and the Lake District, the other eight are run by County Council committees (there are no National Parks in Scotland, three in Wales and seven in England). The exceptions are administered locally by National Parks boards. Such boards, of which the Peak District Joint Planning Board is the oldest and primary example, prepare plans to ensure access and preservation,

consider development proposals (all land is privately owned), remove derelict sites, preserve and plant trees (there are no natural forests except in isolated parts of Scotland), lay out footpaths and nature trails, purchase lands for parking and camping, make by-laws and appoint wardens. Under the provisions of The Countryside Act, 1968, Sects. 11 and 27, such a Board and its functions may be established. In this particular case it is composed of thirty-three members from seven county councils and the Department of the Environment. It functions as an autonomous permanent coalition which exists to reconcile the differences and implement the agreements of a variety of public agencies, influenced by private cooperations (e.g. cement factories) and individuals (e.g. farmers) in a turbulent environment.

A third mechanism in interpretive planning is demonstrated by the Countryside Commission and the County of Nottinghamshire coordinating mechanism. The strategy was a regional plan which can coordinate the provision of existing and planned interpretive services and facilities offered by a variety of groups (e.g. parish councils, historical societies, natural history clubs, bell-ringers, etc.). The plan (Nottinghamshire County Council/Countryside Commission, 1979) was developed by a Steering Committee composed of representatives from the Nottinghamshire County Council, the Countryside Commission, Department of the Environment, East Midlands Tourist Board, Nature Conservancy Council, Forestry Commission, National Trust, Midlands Area Museum Service, Community Council for Nottinghamshire and the Nottingham District Council. It produced a prospectus outlining interpretive themes, the nature of interpretation, existing and suggested facilities and programs, and sources of advice, help and information. By following such planning guidelines any agency or group or individual could qualify for grant-aid and expect advice and assistance in pursuing its interpretive purposes. The environment of the County could be described as placid-random at this time.

Interpretive Programming. The first case represents a collaboration between two agencies in a coalition within a placid, clustered environment. It is the interpretive program in Queen Elizabeth Country Park. The program offers self-guided and guided services, a visitor center, art, handicraft and forest craft demonstrations, pony trekking, grass skiing and a bronze-age farm site. These are offered under the management of a steering group (Hampshire County Council and Forestry Commission) from which a management group is formed. The management group hires and administers the activities of foresters as rangers and interpreters (Queen Elizabeth Park, 1979).

A second example is that of a museum which contracts with other agencies for its facilities. The Avoncroft Museum of Buildings, in Worcester is a charitable organization run by a Council of Management elected by its members (724 in 1978). It functions to preserve, in an open-air setting, a variety of traditional buildings, to reconstruct them and to demonstrate traditional skills and building techniques. It operates by renting its land from a Cadbury Trust (Fir Craft Trust), by obtaining capital grants from the Countryside Commission, local authorities and others. Further financial assistance is derived from membership fees, donations and tea-room sales (Avoncroft Museum of Buildings, 1978). Its environment tends to be disturbed and reactive due to the number of other similar interpretive agencies in the area.

A third case of interagency cooperation in programming is provided by Culzean Castle and Country Park. This is very much an example of a coalition in a turbulent environment. It is located in Argyllshire, Scotland, not far from the Glasgow conurbation. Both castle and park are run by the National Trust for Scotland, for four District and one Regional Council, through a management board of all six agencies. All agencies contribute finance, materials and supplies and staff to maintain the facilities and the extensive interpretive facilities and programs. These include a story-line which integrates the castle and the park (the castle grounds) in terms of the human and natural heritage derived from Scottish farming practices. Also provided is a museum, a visitor centre, a venue for appropriate special events, nature trails, nature pamphlets and the stately home guided tours and tour books (The National Trust for Scotland, 1979:13).

Finally, two non-cooperating agencies complete this framework of case studies to exemplify the theoretical perspectives. First, David Hayes' Visitor Centres Limited which has Landmark Centres at Carrbridge, Aviemore and Stirling. These are purely private interpretive ventures which include multi-media presentations, museums, bookstores, guided walk services, self-guided trails, and refreshment areas. These sites, which

will expand to a third (excluding the Camera Obscura, Edinburgh), are a private venture and thus rely on private capital and program charges in addition to refreshment and bookstore sales. Second, the Royal Society for the Protection of Birds has established a variety of bird sanctuaries through donated or purchased lands via contributions. One of these is Loch Leven which not only is a preserve but is also a study area and an interpretive centre describing bird study as a recreational activity. Its volunteer staff produces publications, maintains bird-blinds, conducts walks and introduces visitors (tourists and locals) to the skills of bird identification and observation.

In summary, this section has used eight examples of cooperative and independent approaches to interpretive planning and programming in Great Britain. They have illustrated a variety of strategies and environments as these have been presented in the first part of this discussion.

Conclusions

Both the theoretical positions and the U.K. examples suggest some guidelines for consideration and for possible future action by interpretive agencies contemplating "turbulent" environments. These guidelines (expressed as propositions) have been extracted from the literature of organizational theory. Each suggests relationships with other relevant agencies and the consequences of such relationships. As such each could be a guide to policy-making and planning. They are presented under three headings: an agency's political environment, its strategies for interrelating and its internal structures as related to joint programs.

Political Environment (from Price, 1968:95-135)

1. Organizations which have a high degree of autonomy are more likely to have a high degree of effectiveness than organizations which have a low degree of autonomy.

2. Organizations which have an ideology are more likely to have a high degree of effectiveness than organizations which do not have an ideology.

3. Organizations whose ideologies have high degrees of congruence (compatible with major societal values), priority (seen by society as important), and conformity (a correspondence with prevailing attitudes and societal behaviours) are more likely to have a high degree of effectiveness than those organizations whose ideologies have low degrees of priorities, congruence, and conformity.

4. Organizations which have co-optation (particularly co-optation of elites) are more likely to have a high degree of effectiveness... .

5. Organizations which have a high degree of representation (its members belong to other organizational or social systems) have a higher degree of effectiveness (particularly if its members are elites)... .

6. Organizations which have a major elite constituency are more likely to have a higher degree of effectiveness than organizations which do not have a major elite constituency.

Strategies for Interrelating (from Thompson, 1967:36)

(Note - every agency requires support from somewhere. Each time it seeks for support it must offer something in exchange. The ability to offer something is its "capacity" for support.)

1. When support capacity is concentrated and balanced against concentrated demands the organizations involved will attempt to handle their dependence

through contracting.

2. When support capacity is concentrated but demand dispersed, the weaker organization will attempt to handle its dependence through coopting.

3. When support capacity is concentrated and balanced against concentrated demands, but the power achieved through contracting is inadequate, the organizations involved will attempt to coalesce.

Internal Agency Structures as a Result of Joint Programs (from Aiken, M. and J. Hage, 1968:916)

1. A high degree of complexity varies directly with a high number of joint programs.

2. A high degree of program innovation varies directly with a high number of joint programs.

3. A high rate of internal communication varies directly with a high number of joint programs.

4. A high degree of centralization varies inversely with a high number of joint programs.

Each of the above propositions has been tested or is derived from observations. Each is capable of being a guideline for future action. And each summarizes, at least a part of, the previous discussion and cases.

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INTERPRETATION: FEARS, MYTHS AND INTERPRETATION MANAGEMENT

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I want to talk about three things today. I want to talk about my fears about interpretation. I want to explain to you some of what I think are myths of interpretation. We talked this morning about professionalism, and I think it's very important that we examine that in light of the myths of interpretation. I want to deal with our understanding of interpretation for management or interpretation as a management tool. Those are the three things I want to talk about: fears about interpretation, the myths of interpretation and end up at interpretation for management.

What are these fears then? That the interpreter, in fact, will go the way of the Passenger Pigeon and the Labrador Duck. Interpreters are an endangered species. Are we going to be the Stutz Bearcat, or the Edsels of communication? Are we models that lost out in the economic market? That lost support of the buying public? And lost favour in the eyes of managers? I'm still carrying this message around with me to conferences. In spite of my fears, and along with those fears, is my feeling that interpretation is where recreation was as a profession ten years ago. Where landscape architecture was fifteen years ago when the horticulturists said 'we are a profession, these are skills and methods we have to bring to you, use us for your management goals'. In fact, landscape architects have been one of the most important and formative functions in the forest service in the last ten years. I believe you're on the verge of a new profession. And, I want to describe that very briefly for you in a thumbnail sketch at the end.

So along with the fear of interpretive budget cuts comes the potential and the opportunity. For example: you, especially if you're young interpreters, will be able to command video-discs, video cassettes and closed circuit feedback computer panels in the future. You will learn to operate a laser-operated holograph. No 16 mm projector, noisy reels whirring in the back of the room, just a small tape in your pocket. You'll plug it into the speakers console probably right here and the image of Charles Darwin or Sitting Bull or Captain Vancouver will dance in the centre of the room. And you'll be able to walk around it, you'll be able to walk through it, and the ghost of the past will continue talking. I may never learn to operate one of those. It doesn't even exist today. How can I teach you about it in the classroom. But maybe three, five or fifteen years - yes, indeed you're going to have a lot to study in the future. A lot of new tools to master. I think it will be important to you that you do so under a subset of professionalism with the professional organizations, with university training and assistance and with a group of agencies who recognize the need for professional help in that area. And yet, I think we must do a better job with the tools and communication methods that we have today. Never forget the importance of personal contact. We've heard that, it's the bottom line of our profession. Well researched, interested and enthusiastic people guiding people to new experiences. Bill Whalen mentioned a few of the results of a recent gallop poll on the National Parks that I think are very important for you to understand. The essence of it as I remember the results were that there are two things that people want in their National Park experience. There are three things that they did not respond favourably to, the films, the visitor centres, and the TV video tapes. What they wanted and the things that they commented on in the national sample is contact with a "Real Ranger" and a "first-hand outdoor experience, a nature experience". Not a TV program about the out of doors. Grant Sharpe mentions in his textbook why people come up after the campfire talk with such obvious questions. They don't just want an answer, they want to talk first-hand with the Ranger.

Well, let's compare that finding of the gallop poll with what we've been saying about the future of interpretation. We'll be using more automated messages, more emphasis on quantity not quality, more marketing, more radio and TV media use. Other speakers talk to this issue as well. I'm afraid, like John Woods, that we're going to be throwing the baby out of the bath. That the end of personal services in the park

might well mean the eventual end of the interpretive function in the park. Regardless of whether they are first replaced with alternatives, strategies or media. One of the best examples might be at Cape Cod National Seashore where you enter the visitor centre to see a beautiful and very expensive diorama of a salt marsh. But if instead of a diorama there had been a window you would have seen the actual salt marsh right outside the building and perhaps invited the audience to go out of the visitor centre to experience it. We're replacing the experience with a simulation of the experience and we're adding some associated facts. We're switching from effective to cognitive learning, in my opinion. From feelings, emotions, experiences and sensory awarenesses, what we call the affective domain of education to knowledge, facts, rational understanding, what we call the cognitive domain. Perhaps this only, and perhaps this is only a perhaps, we are taking away the thing itself to replace it with what we think about the thing or what we know about the thing. In my view the visitor centre must be a window or a doorway to the out-of-doors, it can't be the whole interpretive experience in a park. I believe the public has said this in its' reaction to slide-tapes and TV interpretations in that gallop poll.

Now as an aside, I wanted to mention that I'm concerned too with this object-in approach, where we examine all the threads of knowledge attached to an artifact or an object. Yorke mentioned this in his opening talk. I found it very stimulating, but I feel this could tend to be a cognitive approach, what we know about the thing. What bothers me most of all, is that we have come to appreciate the art in the artifacts in museums in our cities, while the original thing - the animal, the waterfall, the way of life of the subsistence people who created that artifact - is itself disappearing in our lifetime while we are appreciating the object. In Czechoslovakia I observed gold and crystal miniatures for which they are very famous, and which they export. Miniatures of wild biota that is not even today fully protected in Czechoslovakia. We're drawing pictures of the pygmy blue whale, the peregrine falcon, the spotted owl and the clouded leopard while the habitat or the thing itself is slipping away. We'll be left to look over shop-worn mythologies and gold figurines for our art and our music. Part of our job must surely be to create authentic experiences wherever possible, to view artifacts or objects where it has its most powerful story to tell. Yorke told us that we have a special role to play. Tilden told us that interpretation is an educational activity that uses first-hand experience and original artifacts, as well as selected interpretive methods. George Hartzog, long-time director of the National Parks Service, said that interpretation occurs in places of special beauty and meaning, in times of leisure. I think Peter mentioned that again this morning. That's an important dimension of interpretation. But all in all, our definitions of interpretation, our heartfelt understandings about what it is we're about, those aren't all shared by managers, especially at all levels of managerial responsibility. They're sometimes not even shared by our own boss.

The next thing to examine, then, is my second topic, myths about interpretation. This will lead into that third topic, interpretation for management. One major conclusion that I've come to is that interpreters are very skilled at working with people, at knowing audiences, at inspiring people to examine their heritage through the use of first-hand experiences, original artifacts and appropirate interpretive media. This is an area of our expertise and we can't turn away from that expertise, but at the same time I can ask you to turn around, stop facing your audience alone. Look backwards at the management team behind you. Use your skills to interpret to this audience, interpret interpretation to management. They need to know. In a collective sense managers don't know what it is you're talking about. John Woods mentioned that very problem in his discussion this morning. Often, it's not really that they don't know, but it's rather that they have a narrow view of the total package of interpretive services that we're referring to when we talk about interpretation. They have very traditional images about interpretation. It might mean, for some, campfire slide shows or nature walks, that's interpretation. To others, it might mean a visitors center, or self-guided trail, or a wayside sign. In recent years I have discovered at least four myths about interpretation that I'd like to share with you. Maybe you can add a new one to my list today, I'd appreciate that very much. You see it's not that they are wrong, but rather they're incomplete or narrow views, or perhaps based on their bad experiences with an interpreter. Most of all, they are narrow enough views in many managers minds that they don't speak to the current problems that managers have. They wouldn't think to call on us to solve some of their problems.

The first myth of interpretation is that the interpreter is a naturalist, a person who knows natural history, has a biology degree or a background in the natural sciences. Probably an environmentalist in the managements mind or, maybe even worse, the interpreter is - the myth number 2 - a glad-hander. The major characteristic of an interpreter in this image, is that he or she has a good personality, big smile, shakes hands well, passes out brochures. This one's very close to me, I learned all about that this year in the forest service. In the visitor information service we hand out brochures, information, and maps. We've been treated accordingly in the budget process. The real skill we're looking for, I've heard many managers say, is a public personality, this is what I hire in a seasonal, someone who can get along with the visitor. In Juno, at the A.I.N. meeting last week, one administrator said a nurse he hired for the summer was his best interpreter - got along with almost everyone. He would hire her again over all the more knowledgeable people. Students who are investing four years in studying interpretive methods at various universities there, said 'what's the use, I'm going to go into nursing, it's easier to get an interpretive job'. This is an inherent problem for interpreters, its lack of professionalism and strong professional ties, this lack has led managers to conclude that there are no professional skills and methods for interpreters.

I heard this said by several people this morning and I couldn't disagree more. I think we need to fully air this issue before we close the conference, because I believe it's the crux of many of the budget woes and your job cuts. Some of this can be seen perfectly in the history of interpretation in the National Parks Service. Maybe some of you have seen it happen elsewhere in your agencies. When Connie Worth was director of the Parks Service, many years ago, he sent out an administrative memo that went something like this: 'every ranger must take interpretive training' and he felt that rangers were making contacts and had to have some interpretive skills and that interpreters could help rangers in public contact. Well over the years this philosophy got kind of ingrained and it came to mean that everybody must be an interpreter in the park. All ranger contacts are really interpretive contacts. This has spilled over into law enforcement. The maintenance person shouldn't ignore visitor questions because the maintenance person is wearing the uniform too, and the visitor expects an answer. Well, over the years this philosophy grew to mean anybody can be an interpreter. The maintenance people were informing you about wildflowers and all the things they didn't know about birds, and pretty soon we got to this stage of declining professionalism that anyone can be an interpreter. There's no profession there, there are no skills and methods, there are no core of things that you do. This declining professionalism issue has severely hurt the job opportunities for serious interpreters to be able to command interpretive jobs in the parks service. Yorke mentioned this type of problem in museums, the suplanting of professional museum staff. Indeed the third myth that I've noted is that interpretation in museums and visitor centres is kind of dry, dusty and uninteresting. I don't want one of those in my ranger district. It costs a lot of money too - heavy exhibit copy, boring facts, flat work exhibits, things behind glass, no living specimens, almost an art gallery for nature or some history objects.

A similar and very common myth that's very similar to the museum approach is that interpretation is facilties, it's things. Managers, many managers, think of things, or buildings, or signs or trails when they think of interpretation. They would like to order a trail or a way side exhibit out of the catalogue like highway signs. Managers don't see interpretation in that sense as a process or a plan. They don't see a subtle blend of visitor analysis in resource capability, they don't see it as part of a professional planning staff, an idea, a vital role of management.

Well, those are very common myths about you, about what managers think about how you can help them and why they should hire you. Are there any other myths that you've noted over the years?

Well, what can we do then to combat some of these myths? What can we do to meet the needs of managers? Well my number one suggestion is that we harden up our professional skills, that we do a better job at what we're doing, and that we list them and say that these are our competencies, these are the skills and methods of an interpreter. I wrote some words to that effect called "The Two New Roles of the Interpreter". Number one: that your job is a representative for the visitor viewpoint to management. This is a different job than presenting interpretive programs to the public. It can be a very difficult and arduous task, one that's hard for you to handle and get the acceptance of managers because they don't want to hear about complaints

or new problems. It opposes classic prejudices of managers who are facility oriented or strongly trained in resource and physical sciences, but not people oriented, not people management. Just to give you a small example: a manager will blame the public, the visitor, for litter, at the same time they may not be providing enough trash receptacles in the right place or empty them regularly. But, nonetheless, one of the important tools that you have is visitor analysis. Visitor analysis is an important tool - you can use it in the reseach sense of visitor observation using unobtrusive measures, or you can use interviews and questionnaire techniques. But the research methods of the interpreter are a very important thing you have to bring to management and his number one concern when he calls in the planning team, he says 'hey I got one guy who's got all the data on how many visitors we've had over the last years, where they came from, what their opinions were, what their complaints were, think I'll call him my interpreter. He should be a part of the planning team.'

The second one, and the one that I feel very strongly about is professionalism. I think that your new role is that you have to point out to managers and we have to interpret ourselves as skilled professionals. We have a set of communication tools that must be used by management. We can communicate a budget story as well as a natural history story. Field communication people can determine your agency image, can change political and economic futures for your agency. We're the front line of agency contact with the public. When that receptionist or that interpreter opens their mouth that's probably where the visitor is going to get their opinion about the policy of this agency. It's not what top level managers think, it's what your field people tell the visitor.

An example where interpretive methods can be used for management: we had a lot of interpretive students, they were looking for jobs and the Park and Recreation Department in the county had a lot of undeveloped parks and didn't know how they could use an interpreter, so we said why don't you have them prepare a slide program, which is one of their important audio visual tools, about your budget. When you present it to city council then you will have a well-developed interpretive program that explains your maintenance budget, that explains your capital development budget. It doesn't explain anything about interpretation, it doesn't tell you about the interpretation program, it only interprets your budget to council. They got a two-fold increase in budget while they cut back the highway department and they were able to then hire another student to help them with more budgeting in the future.

There's a classic case in Red Cross funding, and I wish I had the real hard details, but it goes something like this. The Red Cross was going along on all of these fragmented campaigns, and a major marketing and fund raising company came to them and said "We would like to help with the Red Cross". They had had some personal experiences where they felt they had a debt to the Red Cross, so they wanted their agency to serve. They said, "But it's very expensive to put on a reasonable funding campaign and we would like to take 90% of your budget for next year and use it for marketing and fund raising". The Red Cross said, "Well, what if you fail?" The fund raising company said, "We can pretty much guarantee we could at least replace the money that we used, but what if we fail, then we'll just have kind of an ongoing budget this year. If we don't fail your budget will increase by millions of dollars and it will not be a matter of 90%, it'll be a matter of 2,000 to 5,000% increase." So they did it, they risked 90% of their annual budget and gave it to a marketing firm. The next year they had 5,000% more money to spend for Red Cross services. They'd used an effective marketing skill.

So one of my responses, that everyone can understand, is when you're in a budget crunch and your sales are declining in a corporation, the last thing you do is cut back your sales force, your marketing arm. We're the marketing arm of the agency.

Let me give you some examples then of where interpretation can be used to help. At the National Air and Space Museum they had tremendous costs for bubble gum removal off carpets and they decided to calculate exactly how much it cost because they had to go get Freon and they had to melt the stuff - or freeze it - and then beat it off the carpet and it was very expensive and they could calculate exactly how many maintenance hours it took. It cost $15,000 to remove it. So they put a little sign in the lobby "$15,000 of your tax money was spent removing gum from these exhibits, please put your gum here". And you should have seen the commotion at the entrance, families trying to get the gum out of children's pockets. Well, I tried to document whether in

in fact this was effective, and believe it or not that's when they quit keeping the data, after they put the sign up. What I did find was by examining Freon purchase records, that the Freon purchase from 1977 when they put the sign up, to 1978, after a year of operation, dropped 60%. So we can at least get 50 or 60% drop in the amount of gum cleaned off carpets at the National Air and Space Museum. As a side note, the National Air and Space Museum is probably the number one attraction anywhere in the world. When it first opened it had ten million attendance, and last year it had twelve and a half million people. And they have never been able to find any museum or exhibit anywhere that matches that. The lowest day ever at the National Air and Space Museum is higher than the highest attendance ever at the National Gallery of Art next to the capital.

Well what are these communication tools then? These are what I have found of our skills and methods that we hold in common. Sometimes I call it the 'walk on water' paper because I can't do all of these things and you can't do all of these things. But as a group we hold these skills and methods in common. One: our communication tools are personal contact. Small groups, face to face, greeting visitors, answering questions, working the information desk, giving individualized programs. Number two would be personal programs. These would be guided walks, campfire programs, forestry demonstrations. I think demonstration is a very important tool - outdoor classrooms, camping trips, canoe trips, ski lessons - this is kind of recreation interpretation - rock climbing, many other activity orientations where we're being called to help. Third, would be the audio visual methods. This can range all the way from Imax projection which is 70 mm films, where the films have to be on horizontal tables, they can't sit up they're so heavy and this whole wall would become your screen. That's the high line, the high technology, of the film industry today. You can go down to 35 mm and 16 mm films, perhaps some of you have developed some of those for visitor centre areas or films about your parks. All the way down to a filmograph which is really a slide show put on to a 16 mm film. Sound-slide presentations, some are very beautiful with rock music, others very peaceful with pastoral images, and some with important messages. All the way to campground slide shows, to framed colour photo expositions and contests, to aerial photo and historic photos that you use in your interpretive areas, to charts, graphs, maps and visual displays. Then number four would be the displays and exhibits, waysides, kiosks, bulletin boards, sign boards, entrance displays and on and on. Number five would be the artifacts and original objects. Accession and preservation of objects is an important skill that we have. Curatorial skills, display and presentation to the public, alarm systems, climate maintenance, this has been important to many of you people. Brochures and publications, self-guided guide books, monographs, field guides, safety orientation leaflets, trail maps. And, lastly, we have a whole range of special interpretive equipment, short-range radio transmitters, tape message repeaters, head phones, photographic equipment, video tapes, video discs, travelling slide exhibits, rear screen projectors, stereo microscopes, field biology equipment, aerial photo projection equipment, multi-spectral imagery, plastic imbedment of biological specimens, etc. These are things that some of you have been involved in.

So that's what I think is the core of this profession. It's a set of skills and methods. We spend a great deal of our time debating our philosophy and I think we should concentrate on improving and sharing that information at our conferences of what we do and how we do it.

One of the major reasons that I needed to be at this conference is because I didn't go to Ottawa and it was an important decision that I wish I hadn't made last year because I needed to get to talk to you in Interpretation Canada. The reason I feel it's very important is that you have three professional organizations that are all in this same business, using the same set of tools, all calling themselves interpreters; it's the Association of Interpretive Naturalists in Derwood, Maryland; it's the Western Interpreters Association in California; it's the Interpretation Canada. I came here specifically to ask you to start working together as three professional groups that have very similar aims and missions. I discovered there's a fourth one, the interpreters in Quebec and I hope that these can be part. I asked for all the membership figures, and I received figures from the presidents of the organizations and in total there's about 2,500 professional interpreters. I've viewed the number of people doing interpretation versus the number of people who have joined professional interpretive organizations. I find that's a very small percentage of the people who are out there practicing and doing interpretation.

Most managers don't know there are three professional organizations. They may know of some of the environmental education in those journals, they may know of the American Association of Museums or the Canadian Museums Association, they may know about those as professional organizations, but the chances are they don't know that interpreters have professional organizations. They don't know that there are five or six major universities in the United States that offer four-year curricula interpretations. There are three or four major universities that offer masters and graduate degrees with complete specialties, zeroed right in on interpretation.

The interpretation function is found in most land management agencies and I spent a good deal of the year trying to find out how many interpreters there are in the U.S., what they do, what the organizations call it. So I'm going to run through some of this for you. There are four of five major agencies that operate interpretive programs. You can see how big it is and most managers have no idea.

The National Parks Service has 237 million R.V.D.'s - recreation visitor days - and they have about 40 million dollars in their operating budget. They have about 115 major fullblown visitor centre complexes with 900 full-time and part-time interpretive staff. Their unit is called 'interpretation and visitor services'. They of course have the Harper's Ferry Design Centre and two major training areas at Harper's Ferry and one at Grand Canyon. They have six interpretive planning teams that go all over the country and work out of the Denver Service Centre.

The Forest Service had about 840 million visitor days, so about four times as many visitor days on the National Forests and half of all federal recreation visits were in the Forest Service, but they call theirs visitor information. I thought that was a mistake. Thirty major visitor centres, 600 interpretive sites to operate, 250 full-time and part-time people and a budget of four million compared to approximately forty million in the Parks Service.

Fish and Wildlife had a very small visitation, about 28 million visitor days. They call theirs interpretation and recreation. They have 80 full-time interpretive staff and they hire about fifty seasonal. There are ten visitor centres, with ten to fifteen more under construction and under contract for construction.

And lastly, the Corps of Engineers had over 400 million visits to their visitor centre program. They have only five full-time people that they call interpreters. They use a lot of seasonals, about 200. They have 28 visitor and information centres under construction, they have about 15 now and 67 in the planning stages. So those of you who feel we shouldn't be moving to visitor centres, you should talk to the Corps.

I haven't talked about the B.L.M. (Bureau of Land Management - very small) and I haven't talked about Tennessee Valley Authority or some of the smaller agencies. But what I want to say to you is there are major federal agencies that run land management programs, I'm sure there are parallels in Canada, there are large budgets, there are large numbers of facilities, and there are large numbers of people involved in this profession and they all use the word interpretation. There are three professional organizations, there's at least 2,500 members nation-wide including Interpretation Canada, there's five or six major universities with expertise in the area. These people all have to get together, they are not working together or communicating. So the A.I.N. and the W.I.A. put together a joint research statement and they worked on it for several years and they puffed out three or four major trends to ask researchers all over the country, "what are the things that managers are asking?". They turned out to be interpretation questions, and number one was 'interpretation as a management tool'. Case studies are needed like the National Air and Space Museum which show where interpretation has been used successfully to solve management problems. One example would be the visitor awareness program about bear danger at Glacier National Park and Yellowstone and Yosemite. Interpretation in this situation has life and death implications to visitors.

The second area was the 'effectiveness of interpretive methods'. Which method to use? Research and exhibit effectiveness, or comparisons of one or two different media, trail brochures compared to trail signs have been featured in the research literature, but much more needs to be done to tie this together into a theoretical framework. When to use what interpretive method under what conditions? And we've never really spelled out what certain conditions mean.

And lastly, there's been much interest on the part of managers on what we call 'unobtrusive measures'. Many of them want them just for attendance and counting, but others want them to understand visitor behaviour. Unobtrusive measures means you don't go up and ask questions or interview or send questionnaires - you don't interrupt the experience. You might follow the visitor unobtrusively. You might collect data like nose prints on museum exhibits. A curator at the American Museum of Natural History came in for years and years at night before the cleaners came, would go in and put powder on the glass and this would turn the nose prints white and then they'd take pictures of that. And so over the years they had sets of pictures of where and how people were looking at exhibits. Another one was museum tile replacement. They had good records and it showed them what - the exhibits would change year after year and so it wasn't the exhibit that was doing it, but the tile would be removed and replaced on almost an exact visitor flow pattern over the year. Those are some examples of unobtrusive measures.

Those are some of the areas that I feel we need to get working together on. One of my jobs is to come here and to see if I can contact university personnel in Canada who are doing interpretive research and universities who offer interpretive curricula and my intent is to just get a list of names of people who are involved in these things so that we can start sharing on a round-robin or a newsletter basis. So I'd like to meet with you after the conference. It's my goal to meet here and find university curricula that I haven't discovered. I've already got two, and learnt about some new researchers. I found an interesting note, that people who do interpretive research are not where interpretive teaching is being done necessarily. It might be in recreation geography, they might be in the tourism institute. It was very interesting that the researchers and the teachers aren't the same people.

In closing, I would like to speak with all of you afterwards who know of a professor or a person interested in this kind of research. But for me, just coming back to Naramata is a way of returning to the clan. Coming to Interpretation Canada for me is part of a tribe, the people that I believe in and want to join with, my fellow naturalists if you would. And it's nice to know when you get together with people who think in the same value frameworks that you do that we're not in this alone. You get out in your park, you get out in your visitor centre, your museum and it's hard to find people in the management structure who talk your language. So to come back to Interpretation Canada, to the Western Interpreters Association or to the A.I.N., for me is returning to the clan each year. A chance to talk with the elders about where the planet is going and what the stars are saying to us, that's why I think it's so good to see so many young people here interested in interpretation, working in interpretation, making interpretation work, expanding the role of our skills and methods, making new jobs, bringing new skills I haven't heard of yet. For example, some of the students that have taught me have been making dulcimers, puppet theatre, experts in Indian basketry and Indian philosophy. Some students have been experts in film making, and new games were brought to me by students. The true reward of being a teacher, you see, is to learn from each of your students. The harder I teach the more rewards I uncover. Descartes said at 95 years old 'yet I am learning'. But the warmth of this occasion and seeing the proportion of the audience that is younger than I am is to know that interpretation won't go away even if some managers want it to. You're going to make interpretation happen. We share many things in common in interpretation and I'd like to share some of these things with you. I will close with this quote from Lord Byron:

"And there is pleasure in the pathless wood
There is rapture on the lonely shore
There is society where none intrudes
By the deep sea and music in its roar
I love not man the less, but nature more
From these our interviews in which I steal
From all I may be or have been before
To mingle with the universe
And feel what I can ne'er express
Yet cannot all conceal"

COOPERATING ASSOCIATIONS: NEW CHALLENGE AND HOPE FOR HERITAGE INTERPRETATION IN CANADA

Theodore Mosquin
Private Consultant

What is a Cooperating Association?

A Cooperating Association is a special type of registered non-profit corporation. On the one hand it is non-governmental while on the other its prime purpose is to assist a government agency to better carry out services to the public. In all the examples of which I am aware, work of Cooperating Associations sharply facilitated the agency's ability to carry out its mandate. At the same time, the active participation or involvement of the community with the work of the agency was achieved on an ongoing basis.

Cooperating Associations could be established in Canada in our National and Provincial Parks, Historic Sites and Parks, Nature Centres, Museums, Wildlife Areas and similar places where heritage interpretation and/or involvement of the public with the work of the agency is desired or needed.

Activities of the Cooperating Associations would vary depending on the mandate of the agency with which they were cooperating. All or nearly all associations would, however, establish information and retail sales outlets at the park, site or museum and sell on a cost recovery or net gain basis a wide range of appropriate literature and other heritage goods such as books, guides, maps, postcards, relevant Canadian crafts, historic reproductions, etc., that interpret to the public the meaning of the work as well as the broad and specific functions of the government agency with which the Association is cooperating. Certain associations may also wish to offer services such as appropriate recreational skill training, backcountry guided tours and heritage education programs to supplement work of the agency and all or some of which may be conducted on a net gain basis. With net profits from its sales and other activities the Association would support a broad range of projects and programs such as publishing, supporting living history demonstrations, acquiring materials for displays, supporting local individuals and groups in the community with their creation of heritage literature and other goods. All these expenditures would be related in purpose to the mandate of the agency with which the association is cooperating.

The affairs of a Cooperating Association are governed by a Board of Directors of private citizens drawn or elected from the area or region where the association works. The agency itself may have a representative on the Board. Authority for all projects, programs and spending decisions resides with the Board and not the agency. While a particular association would likely start with much volunteer effort, all larger associations would require full time staff together with appropriate bylaw provisions respecting conduct of Board members, staff authorities, and responsibilities in managing the association's affairs in relation to the work of the agency.

The relation between the Cooperating Association and the agency can vary depending on the agency's purpose, the province, etc. The relationship is always governed by an Agreement which sets out the understandings and respective responsibilities of the co-partners. This relationship is not a contract because there is no purchase of services by the agency. Indeed the non-profit association "donates" its services, products, etc. to the agency for which it receives much gratitude from the agency. It does this by supporting projects approved by its Board of Directors. Requests for the Association's financial and other support come from many sources, both the agency and private organizations and individuals. The Board sets priorities for expenditures limited only by its net income and other resources. Merchandizing of heritage related materials is the main source of revenue although each association could receive donations and give income tax receipts. Each Cooperating Association may receive work and sales space, staff support, equipment loans, grants or donations to purchase initial inventory, etc., from the Agency. These are the elements of cooperation that are set forth in the agreement between the co-partners.

Benefits to the Public

Some obvious benefits to the Community and to Canada of the work of Cooperating Associations are:

1. better information and interpretation services to the public;
2. involvement of the community with heritage properties and places;
3. financial support for the creation of Canadian heritage literature and goods and retail sales outlets for such productions;
4. stimulation of commercial businesses to sell good quality heritage literature and goods;
5. added flexibility of the agency to respond to public needs and wants;
6. provision of public services through the private rather than the public sector with a corresponding saving of tax dollars;
7. on a national or provincial basis there may be a decentralization of services;
8. more unity of effort between government and the private sector.

Some examples of Cooperating Associations

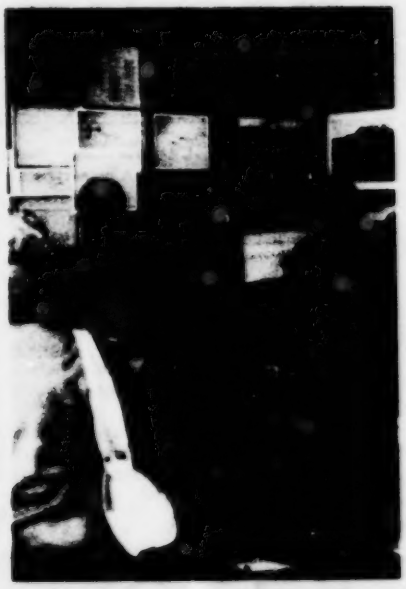
A true Cooperating Association is one that contributes to the fulfillment of the Association's objectives as stated in its agreement with the agency with which it is cooperating. One good example in Canada of a Cooperating Association is the Friends of the British Columbia Provincial Museum. I believe that this Association was the very first in Canada in the heritage interpretation field.

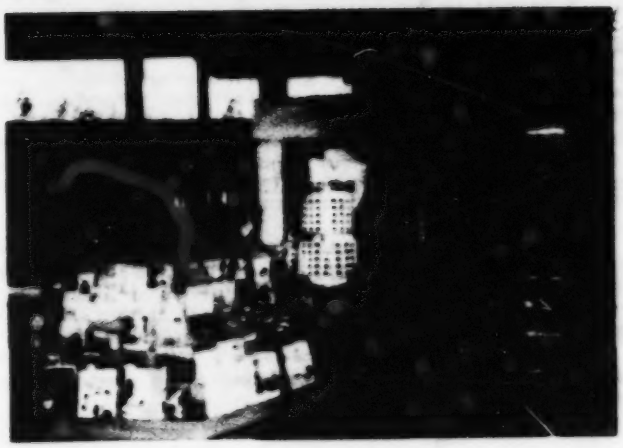
In the United States Cooperating Associations are very well developed in relation to different federal and state agencies but particularly in support of the work of the United States National Park Service. Some 60 independent associations operate a total of some 300 outlets in the National Parks, Monuments and other areas under the administration of the USNPS. The associations vary greatly in size from strictly local "single outlet" associations to large regional groupings that service numerous areas across the country. The Eastern National Park and Monument Association is the largest. It handles some 6000 inventory items in the eastern U.S. Gross sales of all American Cooperating Associations in 1979 were in the vicinity of $12 million of which some $2 million was "donated" to various projects and publications related to the purposes of American national parks system. New Zealand, France and probably other countries have cooperating Associations as well although the concept varies somewhat from country to country.

How to Start a Cooperating Association

The most important element in establishing a Cooperating Association is the willingness of a particular government agency to actually support the establishment of such an intitution. The second most important ingredient is a group of private citizens that are personally prepared to accept the responsibility of establishing a registered charitable association and to become actively involved as volunteers in developing appropriate programs. In some cases existing associations near the place where the agency conducts its public work may be able to assume the responsibilities of the Cooperating Association. The third essential ingredient is initial financing. A grant or some other form of financial support for meeting founding expenses and for the purchases of an initial sales inventory would be necessary. For the larger parks, historic sites and museums the cost of intial inventory purchases could well exceed several hundred thousand dollars. The agency may be able to find a way to extend financial support for this phase, perhaps in anticipation of "donations" from the association in subsequent years. As well, private donors should be offered an opportunity to extend support through donations and this is a key reason for obtaining charitable status as soon as possible. Obviously, some associations will have to start

GRAND CANYON
NATURAL HISTORY ASSOCIATION





small and build their inventory from various contributions, volunteer assistance and from net profits from sales. In such circumstances the Board of the Association may have to defer the carrying out of the full Objects of the Association for some years until it owned its needed inventory asset.

The Initiative of Parks Canada

Parks Canada is now actively developing the necessary framework for the establishment of a national system of Cooperating Associations to serve its many National and Historic Parks and Historic Sites across Canada. Decisions respecting the concept itself, the model agreement, criteria governing retail sales and other activities, management and policy guidelines for Parks Canada staff, and necessary changes in government authorities have now been finalized or nearly so. Yet to be resolved is the question of direct federal grants or contributions for meeting the founding and the initial inventory costs related to establishment. If such public funding is possible then we can expect to see the systematic development of Cooperating Associations in many National and Historic Parks and Sites under Parks Canada's administration in the immediate future. Otherwise, the process of establishment of economically viable Cooperating Associations could take many years.

Numerous private individuals have already expressed their strong support for the concept to Parks Canada. As well, provincial naturalists clubs, historical societies and all chapters of the National and Provincial Parks Association of Canada have given their overwhelming support. Interpretation Canada is itself enthusiastically supportive of the concept.

The Need for a New Approach

In my view the growth and development of Cooperating Associations to serve the many heritage related agencies across Canada is inevitable. However, if the process is too slow for lack of initial funding many people and groups may lose their enthusiasm for the concept. Until more people both in the private sector and appropriate agencies come to understand the meaning and advantages to Canada of the work of Cooperating Associations, their successful establishment on the Canadian stage may occur at a difficult and slow rate. Parks Canada's exemplary initiative thus deserves the fullest continuing expressed support.

Having examined in detail all the alternative ways of establishing Cooperating Associations in Canada, I would like to suggest to members of Interpretation Canada that the best way to speed up the process and optimize opportunities for the economic success of the Associations would be to establish a national instrument for establishing and funding the development of the Associations. What is needed is a small, private "service oriented" foundation established expressly for this purpose. Because of the nature of such a foundation it could readily and logically play several key and needed roles such as directly assisting local or regional groups or individuals with the actual establishment of an association through the provision of expertise with regard to incorporation, bylaws, management and administrative procedures. As well, the foundation could develop and carry forward a nationally coordinated fund raising program to raise the necessary funds for establishment, and initial inventory purchases. Market research into sales inventory could be conducted on an ongoing basis for all associations. After the Associations had become fully established, the Foundation would work to support different projects and programs of the Associations. Such a foundation, carefully conceived and structured could be a powerful instrument or means for achieving an otherwise difficult and drawn out end. As more Cooperating Associations became successfully established, the Foundation would gradually come under their control.

I suggest that in view of the objects and purposes of Interpretation Canada, this organization is the best suited to study this very important matter and to take what steps are necessary to create the Foundation in the immediate future. It would be a great challenge but the long term reward to Interpretation Canada would make the effort very much worthwhile. After some years we would be able to look back with great pride at our role in developing for Canada this very important national institution whose work at the grass roots level would be so central to our continuing concerns in the broad field of interpretation.

NOTES ON USING CONSULTANTS

Bob Greig
Cansite Ltd.
Markham, Ontario

1. a good Planning Consultant is like a good apple, one of those good Okanagan Valley types

   - lots of freshness
   - a good sharp taste
   - you can add some quality flavour to your program menu
   - you gotta be careful not to bruise them
   - but the most important thing is you can't afford to lose sight of their relationship to you.

2. there's really no magic in working with a consultant

   - what I'll try to do in the short time available is give you a brief insight into his or her role, "the interplay, the relationship", rather than spend time on the relationship of the specific skills that he can provide, which, these days, can be quite diverse

3. first of all -- the consultant should be brought in as early as possible, to the problem

   - not at some arbitrary moment down the road when the problem, as you know it, "needs help", or you've run out of creative energy
   - far better early than late, because if you've chosen wisely, that person invariably has a lot to contribute from his own perspective, and often as a perceptive user, at that

4. he needs to be considered as part of the team

   - a very fundamental philosophy
   - not in an adversary position, not "across the table", not working unilaterally without regular communication, not like some electronics computer service expert where his every move doing secret wiring connections makes you wonder what in the heck is he doing - arousing suspicion - the idea of assigning the job to the consultant, and then rarely getting involved in any of it, is quite frankly, a non-productive approach

5. to counteract that

   - lots of effort into communicating the problem to the consultant and the team
   - good problem analysis and problem definition is the key to arriving at good solutions, in my view
     - very high priority - you'll get the best mileage out of the whole team if you work hard at this
   - may be overstating it, but the woods are full of solution oriented consultants - AVOID THEM

   - what you need is problem oriented consultants, problem analysis types
     - solutions will eventually evolve without going up dead-end streets

   - a thought: "if you set out to design a hospital, then you'll end up with a hospital; if, however, the problem is health care, maybe you don't need a hospital."

6. don't come into the team with any preconceived ideas at any point in the schedule

- have confidence in the ability of the team, and with the consultant, to ferret out those good solutions.

7. at early stages, if you are team leader, you want to provide a conceptual framework for the whole team to build on.

   - your job: clarify the goals and objectives from a total program point of view, NOT JUST INTERP point of view
   - e.g. for a Park or Historic Site, team should know clearly the park purpose, management objectives, conservation/resource management objectives, interp, visitor services, etc., operational standards
   - as an interp specialist - provide the essential guidelines based on your training
   - don't get hung up on detail - just recognize that it will be solved as the approvals come along the way
   - on the other hand, recognize also that the final detail is the 'finesse', that the small details make some contribution, either good or bad!

8. keep an open mind all along the way - keep the doors open.

   - you need to encourage the "innovative" - look for the "fresh" solution
   - a good team, as it gets more experienced, will become very discerning, very selective in its standard of quality if you establish that standard early enough
   - it's important that the team learns to distinguish between the "frivolous" and the "relevant"

9. finally

   - most of all insist that all decisions you make, jointly are program responsive decisions; that is, the solutions you develop with your consultant are based on total program objectives
   - you must take into account things like aesthetics, changing visitor interests, safety aspects, long range views, etc.
   - to be fair, this has to be not only from an agency perspective (with all that the use of public funds entails in terms of accountability) but also from the public perception point of view
   - after all the public is entitled to "relevant interpretation"
   - NO ILLUSIONS ALLOWED!

CONTRACTING INTERPRETIVE SERVICES: THE CONSULTANT'S VIEW

Thora Cartlidge
Sundog Productions Ltd.
Edmonton, Alberta

Public agencies contract out to private consultants when their own manpower and time resources are too limited to do the work themselves.

Traditionally, the types of interpretation services hired have been in the areas of research, planning and evaluation. Public agencies are usually comfortable with hiring consultants to perform advisory functions for them -- social science research and planning studies, environmental impact analyses, feasibility studies, management reviews, and site assessments.

Contracting out a specific design or production project is also fairly common amongst agencies carrying out interpretation programmes. In these instances the consultant plays a significant role in the planning and design phases of site development and programming.

As a small contractor having done some planning and A/V production work for private and public agencies, SUNDOG sees these kinds of services as support services to the larger onsite programme -- the plan, the building design, the exhibit construction -- these are all examples of the non-personal interpretive services which have traditionally been let to contract. This type of contract service usually implies that the contractor is dissociated from the actual onsite programme operation.

More recently, hiring restraints within the civil service have forced agencies to contract out the job of onsite interpretive programming and staffing. To assist agencies in getting their programmes operational onsite and to the public, consultants are being invited into the closed circle of programming, staffing and evaluation.

The consultant all of a sudden is stepping into the territory of the programme manager and staff supervisor by supplying "people" services -- providing the personal interpretive services onsite, which include informing and interpreting to the public the agency's goals and objectives.

All of a sudden the role of the consultant is expanded -- no longer is he providing just an advisory or design service, increasingly he's participating in actual programme implementation, staffing and evaluation -- providing an essential personal service.

Agencies are concerned about this shift in functions -- it means in fact that the consultant hired to carry out an interpretation programme is providing a service the control over which has traditionally been maintained by the agency.

The interpretation programme contract is a new idea. The agency is forced in to the new and unfamiliar role of client, buying a service from a consultant to assist in selling the agency's message.

The questions facing all of us involved in the interpretation field are:

Who knows how to tell a particular interpretive message best? Considering that every agency has a specific programme mandate, how far should the door be opened to specialists in the private sector to produce and administer an interpretive programme? How can an agency be sure its goals and objectives are met by a seasonal interpreter who in essence is working not for the agency but for a private consultant which may or may not fully understand the programme? Where lies the control over programme direction and quality?

The consulting firm with which I work was involved in such a cooperative venture this summer at the Prairie Wildlife Interpretation Centre at Webb, Saskatchewan. SUNDOG's role and function were outlined by the Canadian Wildlife Service, the client, as follows:

To assist in the seasonal operation of the PWIC by:

- providing staff for the PWIC interpretation programme, including administrative support and other staff requirements;

- providing evaluation perspective on the interpretive programme and staff to CWS management.

As agreed with CWS management SUNDOG's role for the first summer operation at the Centre was necessarily low-key, to allow CWS management central quality control over the direction and content of the programme.

The comments following are based partly on this experience, but they represent more the general concerns a consultant has in taking on a contract for interpretive services.

Just as a client is concerned about maintaining control over the quality of the message which programme interpreters relay to the public, so the consultant in this type of contract is concerned about maintaining creative control over the service we're providing. This applies equally to a contract where a specific tangible product like building construction or A/V production is the subject of the contract. From a consultant's view it's fair to say that if a private company is hired to provide a specialized service or product to an agency based on that company's particular skills and knowledge, then the company expects to have some creative input into the project or programme he's hired to do.

With reference to a programming contract, the consultant involved usually wants to and should be involved in the programme structure and staffing as early as possible. Once the agency goals and message have been set out and the terms of reference outlined, the consultant coming to the contract agreement must have input into the specific media used to interpret and evaluate the message -- this in order to realize any professional satisfaction from cooperating in an interpretive programme. Cooperative thought which implies a willingness to negotiate and renegotiate on specific activities and procedures is of the essence to a programme management group made of agency staff and a consultant.

What sorts of things does a contractor need to know to run an intepretive programme? Terms of reference are extremely important. They are written for contract to serve the purpose of outlining a plan; they are used as a control device; they serve as a standard for evaluation of the work being done by the consultant; and most importantly they work as a basis for communication between the contracting parties.

Particularly the definition and objectives of the project must be as specific as possible in order to avoid mis-interpretation and to set out clearly the responsibilities of the client agency and the consultant.

Other terms of reference the consultant needs are:

- the constraints to the project -- financial, statutory, regulatory, and time constraints

- reporting procedures

- payment schedule

- how to make amendments to the contract

Briefly, then I've discussed the role of the consultant in relation to the client, in taking on an interpretive service contract. The major areas of concern which a consultant has in entering a contract agreement for such service are the logistics of quality control, creative control, communication lines and negotiating procedures, consultant with client. If these issues are not tended to throughout the contracted

project, then the final product will be less than an agreeable compromise to the client, I'm sure, and definitely to the consultant.

Of absolute necessity is an open communication line between client and consultant (and in a programming contract, the seasonal interpreters are involved, too) who should be able to adapt quickly and cooperatively to changes and modifications that may have to be made to the contract terms or to the interpretive programme itself in order to keep in sight the original programme objectives.

So what is the future role of the private consultant, the outside 'expert' in heritage interpretation? This is a valid point for discussion by agencies who are having increasingly to hire out a wide range of interpretive services to keep programmes rolling.

From both an economic and a political point, it's my belief that agencies are fooling themselves to think 'going contract' is nothing more than a necessary evil, a stop-gap measure to get through tight budget times and hiring constraints.

Who knows how design, tell, evaluate an agency's interpretive message best?

There's lots of talk about cost-effectiveness in carrying out interpretive programmes. Consider the possibility that from a management point of view an agency's interpretive work may be provided via a private consultant that can give the same quality interpretation as agency staff but it costs the agency less in terms of time and manpower invested -- thus showing up as a more cost-effective means of interpretation.

I'm suggesting that coexistence, private consultants with interpretation agencies is a fact of life. I'd also suggest that the success of such contractual arrangements depends on how clearly the terms of reference are spelled out in the original contract, and whether or not communication lines are kept open. If the goals and objectives of both the agency, or client, and the consultant in taking on the project are clearly understood from the outset, then there is really no limit to the range of cooperative and specialized services that can be solicited from the private sector.

The challenge I put to agencies with an interpretation component to their programmes is to accept the manpower restraints which prevent them from conducting interpretive planning, design and programming completely inhouse, and consider the creative perspective which a private consultant may bring to their interpretive programmes.

THE POWER OF LOW POWER RADIO - A PARK EDUCATION TOOL

John G. Woods
Parks Canada
Revelstoke

Introduction

Low power radio transmitters (LPRT's) are AM broadcast radio stations that can be tuned in on standard car radios. They differ from standard commercial radio stations in their strength--less than 40 watts and generally in the range of one to ten miles. LPRT's generally broadcast short pre-recorded messages rather than live programs.

LPRT's are a long established park information and education tool in Yellowstone National Park and several other U.S. parks. Recently they have been installed in several Canadian national parks.

This workshop is primarily based on experience gained in operating six LPRT stations in Mount Revelstoke and Glacier National Parks since June 1979.

The workshop will address the following questions:

1. Where can LPRT be used effectively?
2. What equipment is necessary? What does it cost?
3. How do you obtain a licence?
4. How do you write and record LPRT messages?
5. How do you produce broadcast tapes?
6. How do you operate and maintain the stations?
7. How do you evaluate LPRT effectiveness?
8. What are the major problems to watch out for?

Where can LPRT be used Effectively?

LPRT units are well suited to operations where:

- the need exists to communicate with large numbers of visitors passing through or by the site in automobiles.
- manpower restrictions limit personal services.
- messages change frequently from day to day, week to week, or season to season.
- visitors arrive or pass through at all hours.
- multilanguage services are required.

For example, orientation information is needed by the 2.6 million people who pass through Mount Revelstoke and Glacier National Parks each year on the Trans Canada Highway. Physical and manpower constraints limit the ability of the park gates personnel to provide an orientation service. As a federal agency, bilingual orientation is required. LPRT units installed at both park gates and a central area in Rogers Pass provide 24 hour orientation service in French and English (there are separate French and English stations at each site). Preliminary surveys show that these stations are listened to at least 1.7 million times per year.

In other words, on a crude contact basis our LPRT system reached 67% of the total potential audience. On a per station basis approximately 33% of our park visitors tune in. For comparison, the average park scenic viewpoint is used by 1% of the total potential audience.

Sample LPRT Uses:

- to advertise major facilities - e.g. visitor centres, museums, trails.
- to orient visitors to park themes and features they can see from their cars.
- to publicize basic camping and hiking facilities and park fees.
- to provide road warnings - e.g. avalanches, rock falls, wildlife on the highway.
- to provide campers in campgrounds with pre-recorded or live evening programs.

In our experience, one LPRT message can usually combine several of the above functions.

What Equipment is Necessary? What does it Cost?

To go into operation you will need:

- an AM broadcast transmitter and antenna.
- a compatible tape drive (we use a stereo drive that allows us to operate a French and English transmitter from the same tape).
- an AC power source (although batteries and solar power are potential alternates).
- a reel to reel tape recorder to record your messages.
- a tape head cleaning kit (alcohol, Q-tips, demagnetizer).
- highway signs telling motorists to tune in.
- an AM radio receiver--we use an "el-cheapo" portable.

Transmitter: We use a Type NSB-AMS - AM Broadcasting System developed for Parks Canada by Nautical Electronic Laboratories Limited, Hackett's Cove, Halifax County, Nova Scotia. Each unit cost approximately $2200.00. It comes complete with antenna and weatherproof case. They require a minimum order of 12 units.

Tape Drive: Our system uses a Telex Tape Transport. It is available from any major audio supplier. Cost about $700.00, stereo capability allows one drive to feed two transmitters.

Reel to Reel Tape Recorder: If you want to record your own tapes you will need a reel to reel stereo tape recorder. We use a Panasonic model that is worth about $300.00. We pre-record our messages on this machine and then send the tapes to a professional A/V company to be re-recorded and loaded in tape cartridges which fit our drive units.

Tape Head Cleaning Kit: The tape drives must be serviced regularly. We clean the heads twice a week and demagnetize once a month. Make up a kit and leave it at each station. Cost about $10.00 per kit.

Highway Signs: You must install highway signs telling motorists that they are in range of your station and the dial number. Ours say Radio Parks Canada, Dial 1490. They are about 1 X 3 m and cost about $500.00 each. Size and design will depend on your site. I suggest that you say Information Radio Dial---. It is more direct--we will

probably change to this. Of course, if you have stations in other languages at different frequencies you need more signs.

AM Receiver: You must have a way to see if your stations are broadcasting. We purchased cheap portable AM radios for each location so that we could listen in.

How do you Obtain a Licence?

Formal application must be made to the Canadian Radio and Television Commission.

They meet four times per year to decide on applications. Federal agency licences are obtained through the CBC. Licencing for provincial agencies is an unknown area.

How do you Write and Record LPRT Messages?

First you must decide on message length. Go out in your car and time yourself from the time you see the highway tune-in sign until you drive out of range. Range will vary from site to site. In Rogers Pass you are in range for about 2 minutes. Your message must be shorter than this average drive through time to be effective. In some cases, time is not limiting. For example, evening programs broadcast into campgrounds can be an hour long and can be used during avalanche closures in winter.

As a rule of thumb, one double spaced type written page takes about one minute to record. In writing, apply all of your creative skills. Be lively, informative, concise. Avoid complicated sentence construction. Remember, your last sentence may be the one playing when a motorist tunes in. Make each sentence a complete thought.

You are writing material for an audio presentation. Avoid tongue twisters and pick words that sound good. Make sure you know exactly what you need to communicate on each tape. Remember that it is often possible to combine park education/visitor services/hazard information.

Avoid giving a lot of times and dates. Instead, change your tape when conditions change.

In your set of tapes include one that can be played at any time, in any season. You will find this a life saver when your specific use tapes decide to self-destruct.

The year-round operation of our system requires about ten different bilingual tapes at each station. A list of these tapes is appended along with several sample scripts.

You can either have your scripts professionally recorded or you can have a silver-tongued staff member do the job. We prefer the latter approach.

Recording is done in a sound proof room on 5 "reel to reel" tapes. We follow the instruction manual for the tape recorder and have few problems.

How do you Produce Broadcast Tapes?

There are two ways:

1. Re-record your reel to reel tape onto a segment of the continuous loop cartridge used in the tape drive. A typical cartridge provides 20 minutes of tape--so you can repeat your message about 19 times. You will need some special equipment to do this.

2. Send your reel to reel tape to a professional sound lab--we use Cinecom in Vancouver. They will re-record your message in a fast, professional manner and easily provide you with duplicate tapes. This will improve quality and save you a great amount of staff time.

Tapes do not last forever! Plan on wearing out one tape every two weeks under continuous use. The sound lab will charge you about $10.00 per tape. In our case this works out to about 100,000 contacts per tape.

How do you Operate and Maintain the Stations?

If you need to change the tapes regularly--e.g. night/day--you will need to place the tape drive units in a manned location.

We have our three LPRT locations in areas of continuous staff presence. In addition, you will have to develop clear instructions for the use of tapes. It is very embarrassing to be playing a road closed because of avalanche conditions tape on a hot summer day!

Test your stations daily. At a certain time each day use an AM receiver to see if the unit is broadcasting properly.

Set up a log book and record these checks as well as any malfunctions.

Clean the tape drive head at least twice a week. Demagnetize the head once a month. Set up a programmed maintenance of the entire unit once per year.

Our naturalist clerk looks after the twice weekly cleaning and monthly demagnetization. Our contract park radio repairman looks after programmed maintenance and malfunctions. Most of our breakdowns have been related to tape failure. Make sure you have extras on hand! You also need closed signs for the highway tune-in signs if your stations goes on the fritz. Arrange to have the closed sign put up immediately. Advertising a non-existent service is a cardinal sin. It could affect future visitor confidence in the system.

How do you Evaluate LPRT Effectivenss?

You must develop periodic tests to see how your system is working. One way is through a visitor survey.

At our west gate we asked 2,000 cars if they had listened in--33% had. Why not 70 or 90%? We don't know. Perhaps our Radio Parks Canada sign isn't doing a good job for us. If it was replaced with a Park Information Radio sign maybe we could increase use.

In Yellowstone they have two highway signs per station--and reach 70% of the audience! In the future we intend to survey visitor retention of the message--and use this feedback to refine script development.

Another way to test effectiveness is to offer an unusual service or free-bees. For example, we tried advertising the location of our obscure park admission office and swamped the office with visitor inquiries--obviously someone was listening!

What are the Major Problems to Watch Out For?

1. Your transmitters may interfere with the reception of other AM radio stations near the transmitter site. Thus, if you transmit from a gate you may destroy the night shift's chance to listen to the evening game. If you transmit too close to staff housing you may get an entire community up in arms. This interference problem is particularly bad when the other signals are weak to begin with. Investigate before you install!

2. Your units must be properly grounded--e.g. 60 metres of copper wire. This can be a problem in a gate house located in the centre of a highway!

LPRT Script

Rogers Pass #3

Conditions of use: Tourist Season, information booth open, naturalist program.

You are driving over Rogers Pass in the centre of Glacier National Park.

The highest point on the highway is 1330 metres above sea-level. Rogers Pass is the only feasible transportation route across the central Columbia Mountains.

Canada's first transcontinental railway was built over the pass in 1885. However, severe snow avalanches defeated the Canadian Pacific Railway after much loss of life. In 1916, the railway retreated into an eight km tunnel through the roots of these mountains and under Rogers Pass.

This highway was opened in 1962. (Man's battle with avalanches resumed!) There are numerous historical points of interest and trails in the area. A free guide to Rogers Pass called Snow War is available at any park office, several viewpoints, and the hotel.

Rogers Pass is the best place to view glaciers from the highway in the park. We suggest that you stop at the wooden arch near the summit sign--glaciers are visible to the south and to the north of that point.

Every day park naturalists conduct hikes into the park's backcountry to look at the outstanding natural and historical features of this area. You are welcome to come along. The hikes start at 10:00 a.m. Pacific Daylight Time and last for about three hours. All hikes start by the bulletin board in the Illecillewaet Campground. The Campground is located on the western side of Rogers Pass.

An information booth is currently manned at the Summit viewpoint. To find the booth watch for the prominent wooden arch on the side of the highway by the Rogers Pass Summit Sign.

LPRT Script

East Gate #6

Condition of use: Tourist Season, camping, gate manned. Goat warning

You are driving through Glacier National Park.

The mountains all around you are called the Columbia Mountains. The Trans Canada Highway crosses the central Columbia Mountains between Golden and Salmon Arm. This park and Mount Revelstoke National Park just west of here, have the unique role of representing the Columbias in the Canadian national park system.

At this time of the year mountain goats are often on the highway and in the snowsheds. This presents an extreme danger to the goats and to you. Please drive very carefully through the snowshed area located 11 km ahead. Do not stop in an unsafe area if you do see a goat.

You can see wildlife anywhere in the park. Watch closely and drive carefully. Both animals and people have been killed here by highway accidents.

There are three campgrounds open in the park. Ask the gate attendant for directions. Several picnic areas and viewpoints are also open. The closest picnic area can be found by backtracking 1 km from the Gatehouse. Giant Cedars Picnic Area offers full facilities and a short boardwalk through the interior rainforest. It is 51 km ahead in Mount Revelstoke National Park. Watch for picnic signs on the right just after entering Mount Revelstoke National Park.

For more information ask the gate attendant. The next Parks Canada radio station is 16 km ahead in Rogers Pass.

West Gate #7

Conditions of use: Yellow Form, play only while a yellow form is in effect.

A snow avalanche warning has been issued for the Trans Canada Highway in Glacier National Park.

Strictly obey all highway warning signs.

Do not stop in the avalanche zones marked along the highway.

Watch for avalanches and minor snow deposits on the road. If stopped by an avalanche turn around if possible and report to the nearest park office or gate. Never leave your vehicle.

Do not proceed beyond this point without snow tires or fitted chains.

Watch for snow plows and sanders.

Do not park in any of the circular concrete gun positions along the highway.

For further road reports, listen to the next Radio Parks Canada station 50 km ahead in Rogers Pass.

THE VIEW FROM THE BOTTOM - PERSPECTIVES ON INTERPRETATION FROM A PARK NATURALIST

John G. Woods
Parks Canada

When Kerry Joy phoned me and asked me to participate on this panel, I was somewhat awed by the reputation and positions of my fellow speakers. Sensing my apprehension, Kerry was quick to add, "But John, we want someone to provide a view from the bottom!". Confidence bolstered, I accepted his invitation. I am indeed honoured to have this opportunity to provide a group of colleagues with some views on interpretation from the position of a field level park naturalist.

My ground level vantage point is obviously restricted--I talk to park visitors and park managers more than I talk to fellow interpreters--but this has provided me with some positive glimpses and feelings of concern. I can summarize these perspectives into five low down views.

Low Down #1 - ON STAYING ALIVE

In many organizations the writing is on the wall--manpower restrictions and reductions are forcing interpreters to turn increasingly to self-interpretation media. Our dreams of 20 seasonal naturalists are dead--we now fondle plans of wayside signs and do-it-yourself trails.

I think that this is a positive move. A greater range of services will be made available to a greater range of visitors. However, there is a danger in swinging too far. It is my personal belief that any interpretation program which turns totally to non-personal media is doomed to lose its relevance.

Without continuing public contact on a first-hand basis, how will the people who write the sign texts be able to select an inspired vocabulary appropriate to their audiences? How will they know how to lay out a self-guiding trail within the physical capabilities of the average Joe--if they totally cease to deal with the Joes who visit the park?

Cut down on personalized services if you must--but stay alive. The day that regular hikes in parks or guided tours in museums totally cease will make the beginning of the end of relevance for your program.

Low Down #2 - ON KNOWING YOUR STUFF

Increasingly I receive comments from park visitors about other interpretation programs they have attended. Amid the general praise there are disconcerting notes such as "The naturalist we had last week really tried hard, but it was his first year in the park and he could only answer a few of our questions", or "the guide told us that she had so many programs to do, there was no time to explore the backcountry or read up like she would have liked to".

How can interpretation be relevant without continuing close contact with the resources. Field trips and park libraries are not frills. Ongoing personal research is an essential part of an interpreter's work schedule. Our strongest communications gimmick is that ring of personal involvement and commitment that can only come from truly knowing what you are talking about.

Low Down #3 - ON JUMPING INTO BED WITH THE TOURISM TYPES

Mention the potential of an area to become a major tourist attraction around a natural environment park staff and you are likely to be stoned! Visions of Flintstone

Village and Sasquatch Caves leap to mind as the conservationist's teeth grind.

Tourism is big business--second or third largest industry in B.C. at last count. These people have megabucks under their arms and dollar signs in their eyes when they look at parks, museums and historic sites.

Like it or not, they will be promoting your area. You have the choice--ignore them and let them tell the public what they think you stand for--or, help them to promote your area in an authentic way. If they know the true interesting stories of your area, they are not forced to make up something.

Millions of dollars are spent each year promoting the scenic and historic wonders of Canada by private industry. By jumping into bed with private enterprise, you not only may be helping to spread your message; but also, you have made a linkage which gives your efforts a financial value and therefore, an enhanced relevance.

Low Down #4 - WELCOME TO BEAVER POND TRAIL

I'll bet that every province in Canada has one or more "Beaver Pond Trails". Likewise, this noble creature is glorified in scores of museum exhibits and publications. Why such a promotion of the beaver? Probably because it is such an easy subject to talk about.

While I have nothing personal against beavers, (and a hatful of other interpretive favourites--mosquitoes or wolves anyone?), I think that this repetition of old favourites is very unfortunate. We should be playing up the diversity of natural and historical themes in this country--not obscuring them.

I think that there is a simple solution to this problem. Most parks--both historical and natural, have specific themes associated with them. For example, the parks I work for are designated as representing the Columbia Mountains Natural Region of Canada. We should be emphasizing the special features which make this a distinctive area of Canada--such as interior rain forest, avalanches and grizzly bear. By the way, beaver are not very important in our area--but you guessed it, we had a "Beaver Pond Trail" on the books--luckily it was never built.

Interpretation must be relevant to goals and objectives of your organization--we can't afford the luxury of many more "Beaver Pond Trails".

Low Down #5 - CALL IT LIKE IT IS?

I introduced this short talk as the views of a park naturalist. I call myself a park naturalist because I think it describes my position quite well--I'm knowledgeable about natural things and I work in a park. If I'm asked what I do over cocktails, I'll explain that I'm in charge of the public education program for the Mount Revelstoke and Glacier National Parks. I usually receive nods and "oh yeses", and comments like--"that sounds like an interesting job".

By contrast, I've tried calling myself a park interpreter in charge of interpretation for the park. Instead of nods, I get quizzical glances. The problem is compounded by the fact that much of the material I produce is ultimately presented in two languages.

I have misgivings about our use of words interpretation, interpreter and interpretor. I think they create fog which obscures our role. If we really want to make interpretation relevant why don't we call it like it is--education.

To summarize, my low down views:

1. Use self-interpretation, but never totally eliminate personal services--stay alive!

2. In times of restraint think twice before cutting out research and field trips--it's the foundation of your program and is the only way you can really know your stuff.

3. Take a positive approach to the tourism industry--you can help them--they can help you.

4. Make your programs relevant to the specific goals of your park, museum or site. Emphasize the diversity of this country--no more Beaver Pond Trails!

5. Education isn't a dull, dirty word. According to the dictionary: to educate is to impart knowledge and develop the powers of reasoning and judgment. What our profession should strive to do is to use words which are clearly understood by all.

PERSPECTIVES ON INTERPRETATION 1979

Kerry Joy
British Columbia Parks and Outdoor Recreation
Victoria

I do not have a global view of Interpretation. My view is confined to my own narrow working environment but let me tell you what I see when I look about me in British Columbia Provincial Parks within my direct gaze. A full frontal view so to speak.

Most obvious is change. Traditional interpretation of nature is still there, still strong - but fading. On the periphery, waiting, is a multiplex, a host of shadows of half-formed images of interpretation as it is coming to be.

Some of these shadows are now realities not only in British Columbia's parks system but they are particularly well formed in eastern parts of the country; in Ontario; the Maritimes; and in Federal country too. Some of these are:

1. More automated and self-interpreting facilities.
2. Extensive use of volunteers, in some cases to replace existing traditional manned programs.
3. Pay as you go interpretation. Fees and charges for attending programs for information and literature.
4. Interpretation by concessionaire. Programs for customers by lessees of the public domain. Leased parks are now being discussed by some provincial park agencies.
5. Increased emphasis on interpretation cost/benefit ratios, i.e. the lower the cost per contact the more effective and efficient is the program.
6. More emphasis on quantity and less on quality.
7. A greater effort will be spent in analysis of programs. More looking over the shoulder to see where we have been.
8. More looking ahead to see where we are going. Increased emphasis on planning, in order to provide a basis for evaluation.
9. More emphasis on innovations and experimental programs particularly if one of their objectives is to reach more people at less cost.
10. More use of the media, radio and T.V. to achieve objectives. A marketing approach.

IN SHORT WE WILL MANAGE AND BE MANAGED AS NEVER BEFORE

We all know the origins of these shadows:

a) California Proposition 13

b) Smaller budget allocations within government ministries

c) The Galbraithian economists are being replaced by the pay as you go economists, the "balanced budget boys"

d) As many of us have been saying Interpretation has traditionally been regarded as a "frill" particularly by senior management. "When times are tough Interpretation goes" but other fixed operational costs remain, and these continue to soak up dollars at an increasing rate. At one extreme all dollars go to maintain the capital plant!

Today I see a change from this original simplistic view. I see that Interpretation has earned "a place in the sun". We are recognized now for providing pleasure to our customers and in certain instances for being the only game in town! The inference is that with acceptance of the interpretation role support will come from a surprising variety of sources. In British Columbia we have found money in maintenance budgets in capital budgets where it has never, or seldom been seen before! Much of this is a direct result of recognition by field staff that the programs directly benefit the park and its management staff.

Other funding sources will have to be found for interpretation programs. We will all have to get out there to shake the trees and beat the bushes for new funds.

Please do not misinterpret what I say. If I have left you with the impression that I am gloomy about the future for interpretation. That is wrong. I am optimistic that this most valuable "educational process" will survive the budget cuts, the cost/benefit ratios, the "bigger bang for a buck boys", and will continue its evolution of service to people far into the future!

It was the Greek Hericlitus who said that "nothing is permanent except change". And change is good for us all!

POOR

QUALITY

ORIGINAL